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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

REFLECTIONS SUGGESTED BY THE BYGONE YEAR.

The year of grace 1875, draws to its close. There remains but the interval of a day or two between the position we have reached, and the frontiers of a new twelvemonth. Before the issue of our next number we shall have been carried beyond the border. We know what has happened since we took our leave of 1874, we know not what may happen during the progress of 1876. Retrospection is the fitting call of the present time—not so much of the facts which have taken their place in the year's history, as of the general lessons of which it has left an impression upon the mind. We review the past for the sake of the future. We find in what has gone by instruction and admonition with regard to what is to come.

Studied in respect to ecclesiastical affairs and interests, the year just coming to a close has exhibited some aspects over which we may do well to ponder. For one thing, there has been a steady advance of sacerdotalism throughout Europe, and not the least decided in the British Empire. A kind of official ascendancy—the ascendancy of a caste, in fact—over the consciences of men, with the avowed object of establishing a priestly rule over every department of human life, is being aimed at. Society is being dragged back towards mediæval slavery, and, almost everywhere, what is called "the Church" is assuming to take precedence in the government of human affairs. The ideal involved in the movement is doubtless a true one. Spiritual laws transcend in their authority all other laws. Religion should govern the whole man and all that concerns his development, both as an individual and as a social being. The ideal, however, has been misused and perverted. What religion prescribes and what the Church lays down as law for the conscience may be, and are, widely different things. Man lording it over the peculiar domain of God, assuming His name in doing so, presumptuously claiming His authority, and unscrupulously using it for purposes condemned both by His word and by the entire genius of His Gospel, strives to build up of mixed, but chiefly spurious, materials a temple which may become a substitute for that living temple constituted by the faithful and the godly in all ages. Such has been the aspiration of the priestly caste in all ages and under all dispensations. It flames up at times and would seem to overbear all opposition. It is gathering strength in both hemispheres. It exhibits its normal tendencies in connection with the Protestant Church as much as the Roman Catholic. It has strengthened itself during the past twelve months. It is pushing its pretensions with audacity and vigour even in England; and, to some extent, though not perhaps to so great an extent as superficial evidence would indicate, society in this country, cultivated as well as ignorant, is becoming gradually permeated by sacerdotal influences.

As yet, legislative interference with anti-Reformation plans and practices has been found to be of little avail. We are not surprised at it. We cannot profess to regret it. The weapon which was forged and sharpened for the purpose of destroying Ritualism was what Paul would have described as "carnal." It may, perhaps, even yet be tried, but if so, it will be tried in a spirit the reverse of that which the Church of Christ should exemplify. The only excuse which can be pleaded in its behalf is that which is derived from the unfaithfulness of men who profess to be guided by the higher and purer light of Evangelical truth. But the fact is that the clergy who professedly represent the doctrines of the Thirty-nine Articles, and who are believed to appreciate the spirituality of the religious system which they teach, have almost with one consent come to "hold the truth"—we will not say "in unrighteousness"—but in subservience to other ends than those sanctioned by their own interpretation of Scripture. They, too, have caught the taint of Sacerdotalism. They too have accustomed themselves to lean upon a fleshly arm. They too, whilst fiercely battling with Ritualists as a party, are imbibing more and more thoroughly the sentiments of a priestly caste. We have seen but few indications through the year that is just expiring of the revival amongst them of a nobler faith. Their trust is in the secular prestige and power which the union of Church and State places at their command; and while they profess to dread the Romanising tendencies which they admit to have free scope in what they call the National Church, they value at a higher rate the retention of their politico-clerical privileges than the counteraction of those tendencies by any serious self-sacrifice.

We gather this comfort from the ecclesiastical movement of the year. Those truths will win the ultimate triumph for the promulgation of which there has been most active labour. The thoughts which men teach are usually germinant according to the kind of life which those put into them who try to spread them. It is this conviction which ministers to us so much satisfaction in regard to the work of Liberationists during the past year. Of their movement, as a whole, it may be truly said that the pains taken, the labour spent, the self-denial exercised, and the earnestness of motive exhibited, in furtherance of the enfranchisement of spiritual institutions in this country from political support and control, may be regarded as so much moral force stored up in the heart of the community which cannot fail hereafter to exert an irresistible pressure upon those national decisions which are fairly expressed in the laws of the country. The effects, of course, are not apparent yet. It does not belong to us to fix the precise time at which the dynamite will explode. All that we know, and all that we care to know, is that day by day, and month after month, the friends of religious equality (in the sense of the phrase as we understand it) have been earnestly intent upon filling the minds of their fellow countrymen with thoughts and sentiments and sympathies and determinations which altogether constitute an ever-increasing potentiality of political action. We have seen various proofs that the effect of their perseverance, fidelity, and Christian charity, is the growth of a real, and not an imaginary, moral power. This is our encouragement in reviewing the past year. A great work has been done—a work which we believe no clerical opposition can avail to destroy. There may be little to show for it on the surface of affairs; but it may be taken for certain, we think, that 1875 will be found to have told immensely upon the final issue of the State-Church controversy.

LATEST PHASES OF THE BURIALS QUESTION.

As this protracted controversy is sure to be revived next session, it is desirable to take note of its changing aspects. A month or six weeks ago it seemed almost as if the country clergy were "masters of the situation." Their vehement unanimity in proclaiming the inviolability of what they called "our consecrated churchyards" was something wonderful. Canon Ryle led the "no-surrender" party, amid the general applause of his clerical brethren, and so staunch a Church defender as the Rev. Jas. Bardsley, who ventured to doubt the tactics of the Vicar of Stradbroke, was almost contemptuously snuffed out. It must, therefore, be very provoking to the enthusiastic defenders of "the parson's freehold" to find the question revived in a somewhat altered form, and their lofty positions quietly assailed and turned by their own friends. After the demonstrations of multitudinous diocesan assemblies and their uncompromising resolutions, it cannot be otherwise than galling to be coolly told by the *Times* as the session approaches that the next legislative discussion of the subject is likely to be "final," and that the ultimate settlement must be on the basis of Mr. Osborne Morgan's bill.

The revival of the subject is due to Canon Ridley, who, while asserting the property rights of the clergy in the parish burial-grounds, is ready to meet "the existing and acknowledged grievance" of Dissenters by the addition of unconsecrated ground wherever necessary—the fence being taken down and extended. This enlargement scheme is open to the fatal objection urged by "A Nonconformist," who asks how it is to meet the many objections urged by clergymen to Dissenting services in churchyards? "The new ground would be just as much the churchyard as the old, and all the evils supposed—however erroneously—to be necessarily connected with Nonconformist burials in the old part would exist in the new." So that all the expense would be incurred by the parish without removing those evils the prospect of which has been one of the strongest grounds of opposition to Mr. Morgan's bill. Canon Ridley, by his proposal, virtually surrenders the absolute right of the clergy in the parish churchyard, and as the *Times* says:—"It is somewhat difficult to feel much sympathy with a grievance which, in the mind of so good a Churchman as Mr. Ridley, is capable of being filed down, after much grinding and polishing, to this very fine point."

There remains the question of consecration,

on which matter there has been a marvellous ebullition of clerical, if not of sacerdotal feeling. The Rev. Llewellyn Davies quietly puts this aside as an exaggerated, if not a spurious sentiment. This clergyman—who it is only right to remember is neither a High-Church nor a country parson—contends that it is not consecration which endears the churchyard to even strict Churchmen, but rather the same sentiment which endears it to Dissenters,—time-honoured associations, and the knowledge that the church and the churchyard are public property under the protection of the law.

Suppose (he says) a strict Churchman to be made aware that the country churchyard, which is most sacred to him, has never been consecrated. Would the discovery make him miserable? Of course, he would not care a straw about it. I dare say the case is by no means any imaginary one; but to imagine it is enough to make it clear that the consecration of use and time is more valid than that of a ceremony. Or suppose that a Churchman had his choice of laying the remains of a relative with the full service of the Church either in an unconsecrated ground, secured by law as a quiet resting place of the dead, or in a ground blessed by the prayers of a bishop, but unsecured by law, is it certain that he would choose the latter, or think it the more sacred? It is not the act of blessing, it is the use, recognised and secured, that we chiefly consider.

This view may be perfectly reasonable in the eyes of most lay Churchmen, but we doubt whether it is acceptable to the majority of their clerical guides. So far as our observation went, it was the speeches which most emphatically protested against any invasion of "consecrated churchyards," that were the most favourably received at the recent diocesan conferences. The Liberal ideas of Mr. Davies would, we dare say, be altogether repudiated by the majority of the country clergy, amongst whom sacerdotal views have made prodigious progress during the last twenty years. Still it is highly desirable that it should be distinctly brought out that Parliament is required to refuse redress to a long-standing grievance because of the priestly notions which so many of clergy have of late years embraced.

Mr. Llewellyn Davies, however, points out what is a more serious objection to Mr. Osborne Morgan's bill in the minds of a large section of his clerical brethren—viz., that by the proposed concession the *prestige* of the Church and of the clergyman would be lowered. This is the point most urgently insisted upon by Mr. Ryle, who threatens unceasing opposition to any attempt to "dethrone the clergyman," and denounces the bill referred to as the first steps towards disestablishment. Mr. Davies cannot agree with the pugnacious canon. "There are Churchmen," he says with some sarcasm, "who are convinced that the country parson is too autocratic a being within his sphere; and what does real harm to a Christian is not that which hurts his greed of dominion, but that which feeds it." He goes on to say:—

As to any other injury, it does not hurt our Church consciences that enemies of the Church should be buried in consecrated ground, with the Church prayers; it is not yet asked that the country clergyman should have the right to say who shall be buried and who shall be refused burial in the churchyard; our exclusive Churchmen acquiesce in the present system because it, at least, asserts a kind of dominion for the Church. But in the sphere of religious reverence for Church ordinances, it might have been thought that we should shrink more from what is now often imposed on the clergyman than from allowing Nonconformists to bury their own dead in ground that has been blessed by the dedicatory prayer of a bishop.

Unless we are to suppose recent resolutions and speeches were mere bunkum, these sensible remarks will find no echo in the clerical breast, though they may have their weight in the great lay council of the nation.

In fact, the grounds on which what recently appeared a formidable "no-surrender" agitation are based will not bear quiet examination. They crumble beneath the touch of rational argument. With provoking coolness and judicial impartiality the *Times* thus demolishes them:—

The State, we may be sure, would never have sanctioned the appropriation of churchyards to exclusive Church services if, at the time when the appropriation was to be made, the effect would have been to exclude a considerable part of the population from the customary and the only available burial-grounds. The present system was established, as Mr. Ridley allows, in days when to assign a graveyard to the use of the Church was to assign it to the use of all the parishioners, except those who might exclude themselves by same heinous offences. The churchyard was the burial ground of the parish, and the argument for the present bill is simply that it restores it to this natural and indispensable public service. It is not proposed to deprive the Church of her general control, but only to modify her tenure in so reasonable a degree as may be necessary to accommodate it to the altered necessities of the day. There is one broad distinction to be drawn between this proposal and the further encroachments which are apprehended in connection with it. The demand it is designed to meet is that of an inevitable natural necessity, and is not a mere sectarian intrusion. Men need not go to church, but they must be buried; and common sense and good feeling alike dictate that they should be buried in the graveyard already in use, and without violence being done to the religious prejudices of their communion. If the clergy assert a claim to an exclusive right of possession in places so evidently provided for the satisfaction of a common human necessity, they will have to be rudely undeceived. Attempts to make conditions and compromises will only lead them into some such unreal, if not undignified, position as Mr. Ridley would create for them, and they will find that the most generous policy will be also by far the most prudent.

We thus come back to Mr. Morgan's Bill as a reasonable, natural, and inexpensive remedy for an acknowledged grievance; and the hon. member for Denbighshire must feel great satisfaction at the new turn of the discussion, and will be encouraged to press on his measure, spite of the outcry of clerical monopolists and the protests of misguided sacerdotalists.

OXFORD UNIVERSITY REFORM.

III.

To the Editor of the Nonconformist.

Sir,—I now propose to discuss the fellowships as at present administered. The return of the Royal Commission sets down for them, including money allowances to residents, about 105,000*l.* a year. But we should make certain abatements from this sum. Thus the six canonries of Christ Church are reckoned in the above sum. There are also a few fellowships which are given to professors in lieu of a fixed charge on college property, such as the fellowship at Oriel held by the Professor of Modern History. We may fairly take the fellowships apart from such abatements to absorb about 95,000*l.* a year. Several fellowships have been given by colleges to professors to hold with their professorships; and, so far, these are temporary augmentations of the salaries of the professoriate. Thus the Professor of Chemistry is a fellow of Worcester, the Professor of Geometry is a fellow of Corpus, the Professor of Comparative Philology is a fellow of All Souls. These elections do credit to the colleges which have made them, and it is to be hoped that hereafter fellowships may be generally attached to professorships, as well as that professors may be endowed out of suppressed fellowships. Such a course ensures the presence of a valuable academic element in the governing bodies of colleges; and in the future reorganisation of the fellowships, this is one of the points we have most to bear in mind. But as these elections are voluntary acts on the part of the colleges, we must consider the ordinary way in which fellowships are at present filled up. According to the University Calendar there are in Oxford more than 340 fellows, of whom about two-fifths are clergymen. Nearly all of these are elected as young men on the score of their distinction as undergraduates (subject to the limitation that when the fellowship is clerical the competition is very much restricted). These young men on election find themselves in the receipt of about 300*l.* a year, and with the right of sharing in the government of the colleges which practically constitute the University. Other duties, as a rule, they have none. If they choose they may probably become college tutors or lecturers, but equally if they choose they may be non-resident and enter upon some profession, or study, or be idle. As a matter of fact, the majority of the fellows, or at any rate a full half, do neither teach in the University nor study, but are away earning their living elsewhere, and enjoying their college pension.

It is popularly supposed that the use and purpose of fellowships is to furnish a staff of teachers for the undergraduates. This is so only to a very limited extent. Some colleges, of which Balliol is one, have revised their statutes and established what may be called tutorial or educational fellowships—that is, fellowships held on the tenure of taking part in the work of college instruction. So far as fellowships are created on this tenure they become endowed college professorships or lectureships, and lose the distinctive character of the old fellowships. But the greater part of the existing fellowships are not filled up on these terms. It is well to mention that though fellowships are now as a rule intellectual prizes (subject to the above-named limitation of the clerical fellowships) they were not as a rule founded for this purpose. What fellowships were originally founded for was not to provide teachers nor to reward previous industry, but to provide students and to give opportunities for future learning. We sometimes hear it stated that the colleges were Roman Catholic ecclesiastical eleemosynary foundations. No doubt, incidentally, these characteristics may be found in the old statutes, but the main idea that led to the creation of colleges, both the early colleges, such as Balliol and Merton, and those of the renaissance such as Corpus and Christ Church, was the promotion of study and learning. And though we have drifted very far away from the original purpose of our founders, yet it is not too late to return to it in any scheme of University reform. The Universities ought not to be mere high schools for young men; they should be places also of adult research and study. Young men of the upper and middle class could always provide themselves with places of education for their own purposes without any great endowment of teachers. But study for its own sake cannot flourish on a great scale without endowment.

If we look at those instances where young men most desire education for a definite object, we find that open competition has beaten the Universities out of the field. Thus the great mass of the successful candidates for the Indian Civil Service get taught by men of great ability and activity, who secure the best assistance, and who force their students to work as very few work at the Universities. So of the army. The private instructor prepares most of the young men who get commissions. The law is learnt by barristers, in a haphazard fashion, by private reading, and in the chambers of other barristers. Solicitors have more definite instruction, but their clerks learn their work chiefly in the offices of those to whom they are articled. Architects, engineers, surveyors, all acquire their knowledge mostly from those who are already engaged in those professions. The University does not profess to give special and professional training, except to some extent to the clergy. Oxford has, indeed, in times past been a mixture of a seminary for the clergy and an advanced high-school for the sons of the gentry. These two characteristics have given a narrow and superficial character to her training, which still shows its traces, though the extension of the studies and of the classes from whom the undergraduates are recruited has caused the Oxford education to be of late years very seriously modified. This has been fully acknowledged in an interesting paper read by Mr. Ince, of Exeter College, before the last Church Congress, and which has since been published as a pamphlet. The education given in Oxford now is far more thorough and efficient than it was. But while we were asleep or moving slowly or excited by theological questions, the outer world has found its education elsewhere, and now the pressure and hurry of life makes men unwilling to postpone their special training to a few years of general culture.

There is no reason to expect that the old universities will ever get back the greater part of the higher education of the country. Nor is it desirable that they should. But without aiming at this, their great wealth which makes them independent of commercial considerations enables them to set up a standard of education which, though not in demand for worldly profit, may be the highest for purposes of culture, and the existence of which will keep up the standard of those other places of education which are obliged to suit the article they sell to the taste of the purchaser. Were it only for the extension of intermediate education, it would be important that Oxford should consider the teaching of the young men of England one of its great duties; not to supersede research and learning, but to go hand-in-hand with it.

Some of our most thoughtful and cultivated reformers have laid such stress on the duty which the universities owe to study and to science, that they have given to heedless persons the impression that they disregard the duty of educating the undergraduates, and look upon these latter almost as hindrances to the proper work of the University. No doubt some popular educators and superficial reformers have so fallen into the error of seeing in our Universities merely places for teaching and examining the young, that it is important to dwell even a little exclusively on their other aspect. But it would be a pity if it were supposed that those who desire to promote learning wish to do so at the expense of education. On the contrary, I hold that the more we make Oxford a place of education in the popular sense the more likely we are to have it also a place of research and of study. But it is important to plead for the application of much of our wealth to study, because this is an object which men do not think of so readily as some others. And yet a moment's reflection will show that learning and science are not as a rule profitable. The Church has been used in times past indirectly as an endowment for learning, and the learned clergy have more chance of being rewarded than learned laymen. But nowadays the approved type of ecclesiastical excellence is the bustling active man, the bishop who can boast of his frequent confirmations, his extensive correspondence with the clergy, his constant preaching and speaking at meetings, his activity on committees and in promoting Church objects and Church extension. In all

this whirl there is no time or room for study or for calm. The deaneries and canonries might perhaps still offer a harbour of refuge to those peaceful souls which prefer learning to theological or political partisanship. But these, too, are invaded. There are the principals of theological training colleges and diocesan training schools, the secretaries of great Church societies, the active partisans and organisers who subordinate their academic feeling to the claims of a great political party. These and many more are now considered to have claims, and the cathedral chapters are being filled with men who, no doubt, have done something, and are known to the world, but are not such as to advance learning or science. And after all, the Church endowments can only provide for the learning of the clergy, but we need to foster learning and study everywhere.

We need some permanent security for men who are willing to devote themselves to disinterested study. If the student is forced to interrupt his work in order to earn his bread the work will suffer, and when money-making becomes a leading object the pure light of science will burn dimmer.

The University, by the intention of those who gave the endowments, by its wealth, and by its better tradition, is well fitted to supply this need, and it is in the professorships and fellowships that we are to find the resources that will enable us to do so.

I do not propose utterly to supersede the present system of teaching. On the contrary, I hold that as we have inherited the collegiate and tutorial system, we may with advantage retain them with some modification, and not seek to replace them by a foreign professorial organisation.

No doubt the old college system, where one tutor was responsible for the education of his pupils, was far too narrow. But Oxford has quite outgrown that state of things. There is in operation by the voluntary action of the colleges an organised system of lectures by which teachers can devote themselves more to special subjects, and students can get more varied instruction. This new growth of organised teaching as it has sprung up voluntarily, so it will probably grow and take root. It needs helping and encouraging, not superseding. The professors complain that they have nothing to do, and that no one will come to their lectures. That is because the professors misunderstand their duty. It is not for them to prepare undergraduates for the schools. The special attention that should be given to beginners is the work of a subordinate person. In the Scotch Universities this might with advantage be done by sub-professors or assistants, for there there is no college system. But it is not reasonable at the English Universities, where the colleges have possession of the ground, to attempt to set up a rival scheme of comparatively elementary instruction by the University. The colleges, if reformed, will be found ready and willing to combine sufficiently to furnish the varied and thorough instruction in which the old system was deficient, and if we can secure a reasonable hope of a career in the University we shall have in our college teachers a body of advanced students from whom professors may be hereafter chosen. Nor again can we supersede the colleges so as to bring all the students in direct relation with the Uniuersity. The admission of unattached students has worked very well, and it is desirable that this class of students should have still more opportunities. It may be desirable that the scholarships should be given so that these students may hold them, and that a college be not allowed to bribe men within its walls, when it could not attract them by the excellence of its teaching. It has been suggested that colleges are popular for other than intellectual reasons, and that allowing holders of scholarships to go where they please would be for the benefit of idle and fashionable colleges as much as for studious ones. But though this may be true of the idle rich young men who come to Oxford, it would not as a rule be true of those who win open scholarships; and if the college system is to be preserved, it requires some spur of this kind to make the governing body attract students by good teaching, not by money payments. If the scholarships are thrown quite open, we shall have real free-trade and real intellectual competition between the colleges.

Hitherto, as I have said, the fellowships, as a rule, have not been used for paying the teachers in the colleges. Indeed, the latest college, Keble, educates more than a hundred undergraduates with no fellowships at all. But it is desirable that the teachers in Oxford should look forward to an increase in their salaries as they grow older and are appointed to higher posts as tutors or lecturers—for at present too much of the teaching is done by young men who are forced to leave in a few years by absence of any prospect of future advancement in the University. Thus they become schoolmasters, or Government inspectors, or barristers—anything, in short—but not advanced students. The transformation of the fellowships from prizes into salaries will mend this and secure to the colleges governing bodies interested in education. I do not object to the fellowships being, as a rule, filled up as now from men who have lately taken their degree, so long as those who win them know that they are receiving a retaining fee, not a prize.

Some say that we should not set a young man to teach while we consider that he has nearly everything to learn; but it seems to me that the obligation to set forth what he knows to a class of eager and active-minded young men will be a valuable stimulus to the fellow who is deepening the knowledge which he acquired as an undergraduate. Teaching, too, forces a man to express himself more clearly, and to bring his vague and floating knowledge into some solid and definite compass; and as at first he will be giving but few lectures, he will have plenty of time to prepare them and to carry on his own studies at the same time. There is, moreover, a freshness and sympathy in young men that gives life to their teaching, and is of equal value as a stimulus to the pupil with even greater knowledge.

It would seem from what I have said that there is no room for the present sinecurist absentee fellow. Perhaps in strictness there is not. But the University revenues are large, and these fellowships have their value, though, perhaps if our means were straitened there are other things we would sooner establish. But since professional studies are narrow, it is an advantage that poor men should be able to acquire the general culture of a University education before entering on their special training. It is a good thing too that the college don, who is in danger of becoming somewhat narrow and pedantic, should have a link to connect him with the outer world. The young fellow, a barrister, or a doctor, or in some other worldly business, would come down to college meetings as partly an outsider, yet having intimate relations with the college, and his views and criticisms would have their use. He might even be usefully retained more permanently in the service of the college as bursar. But not to apply too much money to this object, nor to make the prizes too cheap, I should be well content if there were about twenty of these given away every year of the value of 200*l.* a-year, and tenable for seven years. This would absorb 28,000*l.* of the present fellowship money—we should have nearly 60,000*l.* a-year left for the endowment of study and learning. Of this if we took 30,000*l.* a-year for the endowment of a hundred lecturer fellows at 300*l.* a-year each, on an average, we should have an ample staff for the ordinary instruction of the undergraduates of the University, and this sum with the money paid for tuition would give an average income to the teachers of 600*l.* a-year—not that it should be equally distributed, the youngest should have less, those elected to higher posts would have more. There would remain 30,000*l.* a-year, which could all be applied usefully in raising the salaries of the underpaid professors, in founding new chairs and in improving the libraries, museums, &c., of the universities; furnishing better apparatus for scientific experiments and making grants for special purposes of research from time to time. The leading professors in Oxford should be in the receipt of fully 1 000*l.* a year. The next question is how is the money to be raised from the colleges. It is clear that we ought not to tax those colleges which are working hard and are able to employ all their revenues. Balliol, with a corporate external income of 5,513*l.*, educates nearly 150 undergraduates, and can appeal to the University class-list and to the University prize-list for testimonies how the duty has been discharged. Magdalen has an external corporate income of 34,474*l.*, and educates about 90. The University class list will speak how the fellows of Magdalen have discharged their duty. Clearly, if a college can be efficiently carried on as Balliol is managed, and with that amount of funds, we see in the surplus revenues of such colleges as Magdalen the source from which the University is to be enriched. If 10,000*l.* a year were taken from each of Magdalen, New, and Christ Church (to say nothing of All Souls) they would probably all three be benefited by being relieved from some of their plethora of wealth, and the University would be able to do much which is now necessarily left undone. Of course if we are to preserve the colleges—as I hope will be done—and yet to organise them in reference to the University and to one another, they will have to submit to some interference with their present almost absolute autonomy. Thus the 140 prize fellowships should be given away, not by the college authorities but by the University. They should be from time to time apportioned among the various studies of the place, and given either by examination or on account of some work of original research, in such a way as to reward the greatest promise of learning, the greatest indication of originality in each department. The colleges should find the funds for these fellowships in proportion to their external corporate revenues. This would be no hardship. The amount required would be only 10 per cent., and a far greater proportion is now spent on sinecure fellowships. Some adjustment of detail would be required which could be easily done. The scholarships should be thrown open so that a scholar might belong to any college or to none, and thus colleges would rest on their own merits, and not bid against each other for students who would not come to them unless paid to do so.

The scheme sketched out above would give a hundred and forty prize fellowships, and a hundred teaching fellowships. In addition to these, the professors, of whom there are at present about fifty, would all be attached as fellows to colleges. This would give us nearly three hundred fellows, who would constitute quite sufficiently numerous governing bodies for the colleges, especially as there might be a few more fellowships for non-educational officers, such as bursars. In the course of time, as the property of the colleges increased in value, the surplus could be employed for other University purposes, principally connected with the advancement of learning—one of which might well be the extension of University education locally in our great centres of population; by the appointment and payment of teachers who should have posts in colleges to be founded by local effort for advanced education in connection with our ancient Universities. The example which the University of Durham has set us in giving 3,000*l.* a-year to promote the establishment of the Newcastle College of Science, might well put to shame the far richer University of Oxford. Nor could it be amiss or Utopian that the wealth of Oxford should do something to advance higher female education, which is now struggling under so great difficulties to make a start. A few hundreds, which would not be missed from even one of the colleges of Oxford, much less from the funds of all the colleges, would be wealth to these courageous but poor pioneers who are opening the door of knowledge to women on whom it has been so long shut. All these objects and many more might easily be accomplished with the funds now in hand by the manipulation of the fellowships above suggested, by the cessation of the present application of academic funds to Church endowment, and by a more economic management of the colleges, where at present there are large staffs of overpaid servants and where money is wasted in architectural experiments which deface instead of beautifying the old buildings.

To sum up the suggestions of these letters, they are as follows:—

1. The complete emancipation of the University from sectarian and clerical restrictions.
2. A greater control by the University over the colleges, and publicity brought to bear upon the financial management of the latter.
3. The throwing open of the scholarships so that those who get them may not be induced to join colleges on other than educational grounds.
4. The conversion of the greater part of the sinecure fellowships into endowments primarily for learning and incidentally for teaching, since promotion in the teaching fellowships will depend on the acquisition of learning and the restriction of the sinecure fellowships both in amount and duration, with the repeal of all restrictions of celibacy.

There are other points of reform, such as rendering the congregation more purely academical, and the institution of proper boards for the election of professors. But these are questions hardly suited to public discussion in newspapers, since they involve special knowledge and must be dealt with by experts only.

Your obedient servant,

E. LYULPH STANLEY.

CHURCH AND STATE IN AMERICA.

(From an Occasional Correspondent.)

The grand conflict which has long been predicted appears to be rapidly approaching. To Englishmen it may appear strange that in this model Republic there should be any danger of Church supremacy, but nevertheless it is a portentous fact that in recent years the accumulation of vast domains for ecclesiastical purposes has furnished a direct menace to the State. You will have observed the influence which President Grant's speech at Des Moines—in which he unequivocally advocated

non-sectarian schools—had upon the campaign in Ohio. The Republicans carried the Buck Eye State on the platform of non-sectarianism, and the leaders of the party have not been slow to see that the same question will be the most important in the next Presidential election.

Mr. ex-Speaker Blaine, a cool, calculating, shrewd politician, with more of the real statesman in him than the average of public leaders, has addressed to a gentleman in Ohio the following remarks :—

The public-school agitation in your late campaign is liable to break out elsewhere, and occurring first in one State and then in another, may keep the whole country in a ferment for years to come. This inevitably arouses sectarian feeling, and leads to that bitterest and most deplorable of all strifes—the strife between religious denominations. It seems to me that this question ought to be settled in some definite and comprehensive way; and the only settlement that can be final is the complete victory for non-sectarian schools. I am sure this will be demanded by the American people at all hazards and at any cost.

The dread of sectarian legislation in this country has been felt many times in the past. It began very early. The first amendment of the Constitution, the joint product of Jefferson and Madison, proposed in 1789, declared that "Congress shall make no law respecting an establishment of religion, nor prohibiting the exercise thereof." At that time, when the powers of the Federal Government were untried and undeveloped, the fear was that Congress might be the source of danger to perfect religious liberty, and hence all power was taken from it. At the same time the States were left free to do as they pleased in regard to "an establishment of religion," for the tenth amendment, proposed by that eminent jurist Theophilus Parsons, and adopted contemporaneously with the first, declared that "all powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are preserved to the States respectively or to the people."

A majority of the people in any State in this Union can, therefore, if they desire it, have an Established Church, under which the minority may be taxed for the erection of church edifices which they never enter, and for the support of creeds which they do not believe. This power was actually exercised in some of the States long after the adoption of the Federal Constitution, and although there may be no positive danger of its revival in the future, the possibility of it should not be permitted. The auspicious time to guard against an evil is when all will unite in preventing it.

And in curing this constitutional defect, all possibility of hurtful agitation on the school question should be ended also. Just let the old Jefferson-Madison amendment be applied to the States by adding the following to the inhibitory clauses in Section 10, Article 1 of the Federal Constitution—viz :—

"No State shall make any law respecting an establishment of religion or prohibiting the free exercise thereof, and no money raised by taxation in any State for the support of public schools, or derived from any public fund therefor, shall ever be under the control of any religious sect; nor shall any money so raised ever be divided between religious sects and denominations."

This, you will observe, does not interfere with any State having just such a school system as its citizens may prefer, subject to the single and simple restriction that the schools shall not be made the arena for sectarian controversy or theological disputation. This adjustment, it seems to me, would be comprehensive and conclusive, and would be fair alike to Protestant and Catholic, to Jew and Gentile, leaving the religious faith and the conscience of every man free and unmolested.

President Grant in the Message sent to Congress, is still more outspoken than Mr. Blaine, as you will no doubt have already seen. After referring to the public school question, he says :—

In connection with this important question I would also call your attention to the importance of correcting an evil that, if permitted to continue, will probably lead to great trouble in our land before the close of the nineteenth century. It is the accumulation of vast amounts of untaxed Church property. In 1850 I believe the Church property of the United States which paid no tax, municipal or State, amounted to about 83,000,000 dols. In 1860 the amount had doubled. In 1875 it is about 1,000,000,000 dols.; by 1900, without check, it is safe to say this property will reach a sum exceeding 3,000,000,000 dols. So vast a sum receiving all the protection and benefits of Government, without bearing its proportion of the burdens and expenses of the same, will not be looked upon acquiescently by those who have to pay the taxes. In a growing country where real estates enhances so rapidly with time, as in the United States, there is scarcely a limit to the wealth that may be acquired by corporations—religious or otherwise—if allowed to retain real estate without without taxation. The contemplation of so vast a property as here alluded so without taxation, may lead to sequestration without constitutional authority and through blood. I would suggest the taxation of all property equally, whether Church or Corporation, exempting only the last resting-place of the dead, and possibly, with proper restrictions, Church edifices.

In concluding his Message the President yet further enforces upon Congress the duty of prompt legislation. He says :—

As this will be the last annual Message which I shall have the honour of transmitting to Congress before my successor is chosen, I will repeat or recapitulate the questions which I deem of vital importance which may be legislated upon and settled at this session :—

First.—That the States shall be required to afford the opportunity of a good common school education to every child within their limits.

Second.—No sectarian tenets shall ever be taught in any school supported in whole or in part by the State, nation, or by the proceeds of any tax levied upon any community. Make education compulsory so far as to deprive all persons who cannot read and write from becoming voters after the year 1890, disenfranchising none, however, on grounds of illiteracy who may be voters at the time this amendment takes effect.

Third.—Declare Church and State for ever separate and distinct, but each free within their proper spheres, and that all Church property shall bear its own proportion of taxation.

In opening the Virginia Legislature a week previously, His Excellency Governor Kemper—a Democrat of Democrats—had curiously enough directed attention to the Church property question in the following words :—

Among other subjects of supplementary taxation that of Church property is entitled to be fairly considered. If the law were so amended as to limit the exemption of this property by a uniform maximum of two thousand dollars, and to tax the overplus in each case, no small revenue would be derived from such Church wealth as could yield it with least inconvenience. Many devout men hold that such a tax would tend to awaken and stimulate into healthy exercise one of the leading Christian virtues, and many of the Churches are said to favour its imposition. Certainly the non-taxation of this wealth increases the taxation of those of the labouring masses who have no share in it and no direct benefit from it.

From these indications it is pretty evident that the aggrandisement of Churches, and the attempts that have been made to sectarianise public schools, have awakened alarm among leading men of both the great political parties.

Most undoubtedly the interference of ecclesiasticism with the affairs of State "has increased, is increasing, and ought to be diminished." The people have been lulled to sleep with the pleasing conviction that they had not, and never could have, a State Church; and, meanwhile, Roman Catholicism has been stealthily buying up enormous estates, and stretching its influence into every department of Government. The President's remarks of course apply to all Churches, but practically they are levelled at Romanism.

Happily the issue is plain. The power of Romanism is more apparent than real. In a "straight-out" fight Free Church and non-sectarian principles are sure to triumph. But the conflict is coming none too soon. A few more years of supineness, and the haughty Church of the Pontiffs would rule many States as arrogantly as she already rules New York, Baltimore, and many other cities. The press is largely contaminated, and such a paper as the *Richmond Enquirer* does not hesitate to pronounce President Grant's suggestions "demoniac." In my judgment, however, General Grant has the country at his back, and he will be a third time President if, as Mrs. Gamp said, he is "so disposed." *Nous verrons.*

THE LIBERATION MOVEMENT.

MR. GORDON'S MEETINGS.

Gosport.—On Monday evening, Mr. Gordon lectured in the Star Assembly Room, Gosport, the Rev. M. Billington in the chair, and a great scene taking place. The hall was crowded out, and it was evident, from the first, that active efforts had been made by the opposition, whose conduct throughout was shameless. Their majority was manifest, and yet Mr. Gordon held on his way, putting his case as quietly and moderately as possible, subject, however, to incessant interruption, Captain Field several times rising to assist the chair. Mr. Reed followed in half-an-hour's speech, and his series of poetical quotations was listened to with scarcely a single interruption. Mr. Gordon replied, being on his feet half-an-hour, or more, to secure ten minutes', or so, speech, and concluded by a resolution, which was briefly seconded by Mr. Blake. Captain Field then, in excited terms, moved an amendment, which was seconded and carried; and then, one "gentleman" leading off with a whistle, the enthusiastic manifestations of the opposition overran all bounds, and broke out, again and again, at first in an attempted monopoly of the national anthem, newly pointed, and then in voluble attacks on Mr. Gordon and friends in the anterooms, on the stairs, in the street, and on the passage-boat and piers.

Fareham.—On Tuesday evening, Mr. Gordon lectured in the Town Hall, Fareham, the attendance being limited, as the night was very wet. Mr. Cole, of Portsea, was voted to the chair, and had no sooner introduced the lecturer than Mr. Reed, hat on head, proposed that the meeting went home. Mr. Gordon drew attention to the position of the offending chapeau, and said that Mr. Reed could go home if he liked, but that it was a piece of impertinence for him to interfere with the conduct of that meeting. Other persons came in, and Mr. Gordon was soon driving home his remarks, the opposition being too feeble to be anything more than frolicsome. Captain Thorbin and Mr. Reed spoke in reply, and Mr. Gordon rejoined. There was a hearty vote of thanks.

Ryde, Isle of Wight.—On Wednesday evening, Mr. Gordon lectured in the Town Hall, Ryde, Mr. Miller presiding, supported by several ministers, and leading friends. It was a very pleasant meeting, every way, Mr. Gordon's points being heartily enjoyed.

Royston, Herts.—On Thursday evening, Mr. Gordon lectured in the Institute, Royston, in reply to Mr. Reed, who had lectured there the previous night, in reply to Mr. Fisher's lecture the week before. Mr. Reed had let the cat out of the bag at Fareham on Tuesday evening, and Mr. Gordon, being at liberty—so near Christmas—had at once telegraphed Royston, and his reply-lecture was immediately arranged for by the friends, and entered into with great glee. The Institute was soon crowded out, and, though Mr. Reed was present, and it was announced that ample time would be allowed him, the opposition party present incessantly interrupted Mr. Gordon, and shamefully misbehaved themselves. So, also, after Mr. Reed's reply, when Mr. Gordon rejoined, at least one live bird being let loose, and its ill-starred flight being wildly cheered. The chairman, the Rev. W. Corbold, was thanked, in a fashion, and then, when he and the lecturer walked down the street, they were gibed, and hooted, and yelled at by an elegant crowd, who occasionally—where the street was darkest—flung a stone, or an apple, at their heads. "Our dear old Church of England," with variations!

Haltwhistle, Northumberland.—A public lecture, at which Mr. H. B. S. Thompson, of Newcastle, presided, advocating disestablishment and disendowment of the State-Church in this country, was given on Thursday, under the auspices of the Liberation Society, by the Rev. J. Brown, B.A., of Bradford, in the Primitive Methodist Chapel, Haltwhistle. The subject, which was treated in an able manner by the rev. gentleman, was, "National Churches, and how they are dealt with." There was a good audience, and the lecture seemed to be much appreciated.

Gateshead.—A well-attended meeting was held in the Town Hall, Gateshead, on Tuesday evening, December 21, when George Lucas, Esq., occupied the chair, and after an address on the objects of the Liberation Society, introduced the Rev. James Browne, B.A., of Bradford, who delivered an able lecture on "Parliamentary Churches." A resolution in favour of disestablishment and disendowment of the Church of England was moved by W. H. Holmes, Esq., and carried with only ten hands against it. The weak opposition came from disorderly supporters of the Church, who were frequently warned by the chairman that on the morrow they would be ashamed of their bad behaviour.

Moulton Chapel, near Spalding.—The Rev. J. H. Lummis lectured in the Assembly Rooms, Monday evening, December 20. There was a large attendance. The lecture excited great interest, and was heard with great attention. Discussion was invited, but none took place.

North Moreton.—The Rev. T. Brooks, of Wallingford, lectured in the Primitive Methodist Chapel here on December 20. The Rev. R. Blaize took the chair. The meeting was deeply interested. This is the seventh meeting held in this district during the last month.

Woodhouse.—A public meeting was held on December 21, in the Mechanics' Institution, Mr. Joseph Lupton presiding. Mr. Lupton made a comprehensive speech, after which Mr. J. S. Baily moved a resolution in favour of disestablishment, dwelling especially on its advantages to the Church. They did not want Convocation to continue to be the dumb ecclesiastical sham it now was, but to become a real life-giving power in the Church. In disestablishing the Church they would snap asunder its manacles, and enable it to go free; but they would not disestablish anything that was Divine in that Church. (Hear, hear.) Whatever belonged to the one Universal Church remained intact, and no power in heaven or earth could ever touch that. (Applause.) In taking away the crutches from the State-supported Church, they simply enabled it to find out its own inherent energy. (Hear, hear.) He wanted to see the State-Church disestablished, because it was in its very foundation and root alien to the spirit of the Great Founder of Christianity; because the connection of Church and State was fatal to its pristine purity and power; because of the injustice of the connection; because State connection was antagonistic to truth and to the real power of religion. Councillor Baker seconded the resolution, in the course of which he quoted Mr. Gore's celebrated catechism as an indication of the feeling of Churchmen towards Dissenters. The Rev. R. Silby and Mr. John Andrew also spoke.

Crewe.—A good meeting was held here on the 21st, presided over by Mr. G. W. Leatham, of Sandbach. The chairman in the course of his address said he was there as a member of the Church of England, to show that he, as a Churchman, was not afraid of the effects of disestablishment. Judging from recent displays of ignorance in country parishes, which he named, where all the villagers believed in witchcraft, he thought, if these were specimens of the good derived from having educated gentlemen in a parish, the sooner the Church of England was disestablished the better. He compared the Church to an old effete engine which was obstructing the line, and which would soon be destroyed, if left alone, by the variety of opinions within. He said honestly he was not for immediate legislation, as people wanted convincing both inside and outside. If they left the Church of England alone, and gave her rope enough, she would soon come to an end. Disestablishment would make the Church pure, and more powerful and useful. (Cheers.)

Springhead, near Oldham.—The Rev. F. G. Collier lectured here last Wednesday week on the disestablishment question, Mr. Charles Shaw, a well-known layman among the Methodist New Connexionists, in the chair. In the course of the lecture Mr. Collier exposed the incorrectness of some of the politico-ecclesiastical statements of the Bishop of Manchester. A vote in favour of the disestablishment and disendowment of the Establishment was unanimously passed, together with one to the lecturer for his lucid and powerful address.

HOLYHEAD.—On Friday, the 17th, a meeting was held here, T. Morris, Esq., in the chair. It was addressed by the Rev. Evan Jones, Carnarvon, and R. S. Williams, Bethesda.

PWLLHELI.—The same deputation as above addressed a meeting at Pwllheli on the 20th, Mr. T. Morris, Mayor, in the chair. The hall was crowded. The vicar, the Rev. E. O. Williams, attended, said he was not convinced, and that an opposition meeting would soon be held.

THE MAYOR OF PLYMOUTH AND THE LIBERATION SOCIETY.—The Mayor of Plymouth, Mr. W. F. Moore, having refused to sanction the letting of the Guildhall to the Liberation Society for the holding of a meeting there, the subject was brought before the town council on Thursday, and occasioned a "scene." The mayor, who is chairman of the Conservative party in the borough, explained that he based his refusal—first, on the ground that to allow the Liberation Society to hold a meeting in a building over which he had control would be a violation of the oath he took when elected mayor not to do anything to the injury of the Church; and, secondly, on the ground that recently a Liberation meeting and the Shakers' meetings at Exeter resulted in much disturbance and a large destruction of property. Mr. Alderman Brown protested against Plymouth being compared with rowdy Exeter, a cathedral city; and Mr. Councillor Morrish said that the mayor's exhibition of intolerance, injustice, and religious unfairness would do more to promote the views of the Liberation Society than anything that had previously taken place in the town. The mayor stoutly refused to reconsider his decision. With regard to the first of the reasons given by the mayor, Mr. T. Geary, of the Temple, remarks in the *Daily News*:—"I cannot help hoping there is some mistake in your report, for as no oath of that description is legal, if the mayor did take such a one, he has violated the provisions of 5 & 6 Will. IV., by taking a voluntary and extra-judicial oath. Whoever administered the oath to him has also violated the statute, and though no specific penalty has been provided, they are both guilty of a misdemeanour in having disobeyed an Act of Parliament."

THE PUBLIC WORSHIP REGULATION ACT.—The first case under the Public Worship Regulation Act, 1874, will be heard before the Dean of the Arches early in January next. It may be desirable to point out some of the differences in procedure which are now introduced in our ecclesiastical courts at the same time that changes are being made in the civil courts. Lord Penzance, nominated by the two archbishops conjointly to his two offices of Dean of the Arches Court of Canterbury and Official Principal of the Chancery Court of York, has, in virtue of Her Majesty's approval of his appointment, the full powers of a judge of a court of record, and may require and enforce the attendance of witnesses, and the production of evidence, books, or writings in the like manner as a judge of one of the superior courts of law or equity. Alleged violations of the law of the Church brought before the Dean of the Arches, with consent of the bishop of the diocese, will not hereafter, as formerly, be treated as offences punishable in themselves. Proceedings under this Act will be of the nature of applications to the Archbishop's Court to lay down the law and to issue a monition enforcing obedience for the future, so that no punishment can be incurred under the new procedure till the person accused has been proved to have violated a monition from the Archbishop's Court calling upon him to obey the law of the Church. If an appeal to the Queen in Council is lodged against the decision of the Dean of Arches, it is left to the decision of the dean to decide whether the monition issued from the Archbishop's Court is to be at once enforced, or suspended till the appeal is heard. Obedience to such monition may be enforced by an order from the Archbishop's Court, inhibiting the incumbent who is admonished from performing any service in the Church, and the bishop of the diocese is to provide that the services be duly performed by another clergyman, whose salary is to be recovered by sequestration of the benefice. A failure to comply with the monition of the Archbishop's Court is, after a certain time, to render the benefice vacant. —*Times.*

RITUALIST TEACHINGS AT RICHMOND.—The recent letter of the Rev. C. T. Proctor, vicar of Richmond, upon the opening of a Nonconformist mortuary, has had the effect of drawing increased attention to the Ritualistic practices of the rev. gentleman. It would appear from a local paper that the children in the parochial schools are instructed in the notable catechism of the Rev. F. A. Grace, vicar of Great Barling, Essex, which has so often been referred to in our columns. Though the subjoined extract from that catechism has appeared before in the *Nonconformist*, it may be new to some of our readers. At page 17, question 85, the following occurs:—

"We have amongst us various sects and denominations, who go by the general name of Dissenters. In what light are we to consider them?" A. "As heretics, and in our Litany we expressly pray to be delivered from the sins of 'false doctrine, heresy, and schism.'" (86) "Is, then, their worship a laudable service?" A. "No, because they worship God according to their own evil and corrupt imaginations, and not according to His revealed will, and therefore their worship is idolatrous." (87) "Is Dissent a great sin?" A. "Yes; it is in direct opposition to our duty towards God." (88) "How comes it, then, in the present day that it is thought so lightly of?" A. "Partly from ignorance of its great sinfulness, and partly from men being more zealous for the things of this perishing world than for the Lord of Hosts." (94) "But why have not Dissenters been excommunicated?" A. "Because the law of the land does not allow the wholesome law of the Church to be acted upon; but Dissenters have virtually excommunicated themselves by setting up a religion of their own, and leaving the ark of God's Church." (95) "What class of Dissenters should we be most upon our guard against?" A. "Those who imitate the most nearly the true Church of Christ." (96) "Why so?" A. "Because we are more liable to be deceived by such, the points of difference being apparently few and unimportant, whereas the very circumstance of their being Dissenters shows that they have fallen from the unity of the Church Catholic, and consequently are not in a state of salvation." (97) "But are there not some Dissenters who use the same form of prayers as ourselves?" A. "Doubtless; but the prayers of the Church being, for the most part, for the priest to offer up in behalf of the people, it must be sinful and presumptuous for those persons who are called Dissenting teachers to address the Throne of Grace, usurping the priestly office." (98) "Is it wicked, then, to enter a meeting-house at all?" A. "Most assuredly; because, as was said above, it is a house where God is worshipped otherwise than He has commanded, and therefore it is not dedicated to His honour and glory; and, besides this, we run the risk of being led away by wicked, enticing words; at the same time, by our presence, we are witnessing our approval of their heresy, wounding the consciences of our weaker brethren, and by our example teaching others to go astray."

Religious and Denominational News.

STOCKWELL CHAPEL, COLCHESTER, which has been renovated and improved, was reopened for Divine service on Dec. 14. The Rev. Dr. Parker preached the sermon on the occasion. At the luncheon which followed, Mr. R. K. Causton presided. A toast to the healths of the ministers of Colchester, proposed by the Rev. T. Batty, was responded to, among others, by the Rev. Dr. Seaman, rector of Greenstead, who expressed regret that his ministerial brethren in the Church of England should deny themselves the pleasure of Christian communion with ministers of other denominations. At the public meeting in the evening it was stated that the total cost of the alterations was 800*l*. The proceeds of the day were about 100*l*. in addition to 575*l*. previously subscribed.

THE RELIGIOUS SERVICES ON CHRISTMAS DAY were well and fully attended. In the morning, at Westminster Abbey, all the seats in the choir and transept were occupied, and the aisles were filled with worshippers who found standing room. Dean Stanley preached the sermon, in which, drawing a lesson from the luxury and selfishness of Imperial Rome, he warned his hearers against extravagance in dress, in entertainments, or in furniture; and spoke of the message of this Christian festival as one of simplicity, honesty, plain living, and high thinking, which belonged to all noble natures. At St. Paul's the preacher was the Dean; at the City Temple, Dr. Parker; and at the Roman Catholic Pro-Cathedral at Kensington, Cardinal Manning. In the afternoon the *Messiah* was performed in the Royal Albert Hall. Fully six thousand persons congregated in the Metropolitan Tabernacle, Newington-butts, it having been announced that the Rev. C. H. Spurgeon would preach for the first time since his return from his usual winter tour. The rev. gentleman proceeded to the South of France, but unfortunately was prevented from visiting so many places as he desired, owing to an attack of rheumatic gout, which compelled him to remain for most of the time at Montone. During the service, Mr. Spurgeon expressed his pleasure at being able to meet his congregation once more, and also "to see that the sun had got back to England again." He then preached from the text, St. Matthew i. 23, "And they shall call His name Immanuel, which, being interpreted, is 'God with us.'" The rev. gentleman exhorted his hearers to a life of repentance and of faith; then would their sins be washed away in the blood of the Lamb, and, in the words of the text, God would be with them for ever and ever.

UNITED SERVICE OF PRAISE AND THANKSGIVING.—The interesting meeting to which we have already called attention took place at West Dulwich Congregational Church, on Wednesday evening, Dec. 15th, and, notwithstanding several ministers, whose addresses were anticipated, were not able to be present through sickness and other engagements, the meeting was one of great enjoyment and undoubted success, and we are glad to learn that already arrangements are being made for a similar gathering elsewhere, to take place early in the coming year. The object of the movement is chiefly (1) to promote a spirit of Christian unity amongst the congregations and ministers of various denominations; (2) to give more nobleness and heartiness in public worship; (3) to cultivate more beauty and harmony in the praise of the sanctuary. Considerable thought and care had evidently been bestowed in the arrangement of the programme under notice. Opening with an organ voluntary which occupied some eight minutes—a composition of noble structure (not one of the numerous idiotic *impromptus*, without beginning, end, or meaning, with which we are so often favoured), the choirs and congregation joined in a sanctus adapted from a Gregorian Cantus. Prayer was then offered by the pastor of the Dulwich church. This was followed by the "Te Deum," with simple but effective harmonies from the Gregorian and old Latin. Then three psalms were read by the Rev. R. A. Redford, M.A. The choirs and congregation rose and sang the German chorale, introduced by Mendelssohn in *St. Paul* as "Sleepers, Wake." This was sung to Hymn 1170 in the Congregational Supplement. The Rev. R. A. Redford, M.A., then gave a brief and excellent address on "Heartiness in Public Worship." The choir then sang Mozart's "Gloria" (*Twelfth Mass*), leading, without pause, into the chorale (Old German), No. 49, "Hymns Ancient and Modern," to the hymn, "We praise, we worship Thee, O God"; in which all present heartily joined. Suitable selections from the New Testament were then read, followed by the noble hymn, "The strain upraise." The Rev. W. K. Lea then gave a brief address, and the choirs sang Dr. Elvey's well-known anthem, "Arise, shine, for thy light is come," followed, without interval, by the hymn by Watts, "Jesus shall reign where'er the sun," to the sublime German chorale "Eisenach": the effect of this noble hymn and tune, sung by all present, was very grand. The collection was then made, the pastor of the church stating the object of the meeting, and that the money given would be devoted to a mission in the East-end of London, supported entirely by the church and congregation of West Dulwich. The closing hymn and tune was No. 279 "Ancient and Modern"—"Saviour, again to Thy dear name, &c.," and the Benediction. The meeting was brought to a close by Handel's "Hallelujah chorus" as an organ voluntary. The music was conducted by Mr. T. A. Johnson, who originated the movement and made all the arrangements, with the hearty co-operation of the Rev. T. Stephenson (pastor of the church) and the congregation of Dulwich. The choir numbered some 70 or 80 voices.

Correspondence.

DEAN STANLEY'S IDEA OF EXTERMINATION.

To the Editor of the Nonconformist.

SIR,—I looked with a considerable degree of expectancy for your issue of last Wednesday to see whether the Dean of Westminster would attempt to explain the strange language he had used concerning the aims of his Nonconforming brethren. I wondered whether he had skill enough to put such a face upon his charge as to give it even a semblance of truth; and I was disappointed, when I had read his letter, to find that, instead of making clear the ground of his accusation, he had skilfully enveloped in a cloud his thought about our desire for "revenge," and had led off his readers on another tack to consider his theory of comprehension.

But I could not feel I had got much forward, so I looked back into the cloud contained in the fourth paragraph of his letter, and I read again the words, "their extermination by this process," and I found, on looking further back, that the "they" who were supposed to suffer the extreme penalty were none other than "the Dean of Westminster and those like-minded with him," and the "process" by which this consummation was to be brought about consisted in this—that "they would neither obtain, nor retain, nor desire, the places they now occupy" in the Episcopal Church after disestablishment. Well, Sir, if this is extermination, we most of us know the sweets of it, and we can tell the dean he need not fear it. There can be little doubt that under any circumstances the dean will possess great influence, and will be surrounded with a devoted band of followers; at any rate that all that is good and true in his teachings will make way by its own free utterance. If this is what we are to understand by "extermination" when using the "dean's English," we need not care to refute his charge; but as the "Queen's English" is the common tongue in this country, we must thank you for bringing out the difference between the two.

Yours truly,
EXTERMINATED ALREADY.

December 27, 1875.

SWEDENBORGIANISM AND SPIRITUALISM.

To the Editor of the Nonconformist.

DEAR SIR,—I have read with interest the able article on the "Phenomena of Spiritualism" in your issue of September 15, and from my knowledge of the system therein designated "Swedenborgianism," I venture to accept your invitation in the concluding paragraph of the said article, by sending you, to the best of my ability, the information which you desire, viz., "why Spiritualists do not become Swedenborgians?"

While admitting the general truths contained in Mr. Wallace's creed, I must take exception to the first part of the proposition, viz., "Progressive evolution of the intellectual and moral nature is the destiny of individuals," as, neither that nor anything like it can be found in Swedenborg's works. I would remark, in passing, that there are several phrases expressive of Mr. Wallace's idea of "progressive evolution," such as "eternal progression," "finality of the hells," "restitution of all things," &c., all of which mean simply this—that a man may lead a most infamous life in the flesh, and dying as he had lived, may, in the developments of the eternal world eventually, become an angel of the highest heaven. I repeat that there is not a line in Swedenborg which gives the slightest colour to such a doctrine. On the contrary, I could, at a moment's notice, find a dozen passages in

Swedenborg which condemn "progressive evolution" as impossible. I shall, however, make the two following suffice for my present purpose:—"The life of the ruling love remains unchanged to eternity, because every one is his own love; and, therefore, to change the ruling love of the spirit would be to deprive him of his life or to annihilate him." ("Heaven and Hell," 480.) "It is impossible for a spirit of hell to do anything but evil to another, because he has in him the nature of evil from the devil (that is, hell), and the essence of nature which any person has appropriated to himself *during his life in the world cannot be changed after death.*" ("True Christian Religion," 651.)

The difference between Swebenborgians and Spiritualists is fundamental, as I shall proceed to show. Taking our start with the doctrine of each class respecting God, I am appalled to find that Spiritualists have no one central object of worship. Their worship—if worship it can be called—is distributed amongst beings who, like themselves, once trod this earth, and whose only advantage is, that by casting away the material body, they have removed to a higher place of existence: (See Mr. Hardinge's testimony quoted in Wallace's "Miracles and Modern Spiritualism." Strange as it may appear, Spiritualists do not believe in the Lord God of the Old Testament as the ruler of heaven and earth. To them, He was only the children of Israel's "spirit guide," who was but a shade better than themselves, else He could not have come *en rapport* with them. In proof that this is the Spiritualists' opinion of Jehovah, I refer you to the reply given by the editor of the *Medium* to Dr. Talmage (April 30, 1875). Spiritualists "worship they know not what." Swedenborgians know whom they worship, for they centre their worship in the Lord Jesus Christ, the God of Heaven, the "Father of Spirits" (Hebrews 12, chap., 9 ver.). Of the necessity of a just idea of God as a central object of worship Swedenborg thus speaks:—

The great importance of having a just idea of God appears from this consideration, that the idea of God constitutes the inmost idea of all those who have any religion; *for all things of religion have respect to God.*—("Divine Love and Wisdom," 18.)

As Spiritualists "will not have this man"—the Lord Jesus Christ, the Divine Humanity—"to reign over them," it naturally follows that they have but little respect for His Word. Their exponent, J. Burns, editor of the *Medium* (page 279 in the number just quoted), speaking for the whole class, calls the Word of God "a collection of tracts, no one knows by whom written, but attributed to the Deity; and because His children resent the liberty taken with their Divine Father they are to be blackguarded." But what do the Swedenborgians say of this same "collection of tracts"? Not only that they are the Word of God, but also that there is underlying its literal sense, a spiritual sense, which is to the literal sense what the soul of man is to his body; and further that it is a fountain of wisdom to angels and men.

As a consequence of the foregoing, Spiritualists cannot be expected to address their prayers to a Being whom they do not acknowledge; and since they cannot abolish the necessity of prayer, they must pray to some one. It is enough for them to pray to their spirit guides, who attracted by their like, are always ready, if possible, to answer the petition, if the petitioner should happen to have a mediumistic organisation; if not, so much the worse for the petitioner. (See the case of Mary Fulsom in the "Cora Tappan" number of the *Medium*, January, 1874, and Wallace in the *Fortnightly Review* for May, 1874.) The Swedenborgians, on the contrary, have no need of spirit guides. If troubles assail them, and they need counsel and help, they look to the Lord Jesus, the "Father of Spirits," who in His own good time will render them legitimate comfort.

If it be objected that Swedenborg enjoyed open intercourse with the spiritual world, that what he received he gave to the world as true, and, that, *therefore*, communications given through *other mediums* are just as likely to be true, I reply that Swedenborg was *not a medium* such as is usually recognised by Spiritualists, nor were the teachings given through him delivered by angelic spirits. His own words are:—

Those spirits who speak with man by permission of the Lord never say anything which takes away the freedom of reason, *nor do they teach*, for the Lord alone teaches a man, though mediately, through the word in illumination. . . . . I have discoursed with spirits and angels now for several years, nor durst any spirit, neither would any angel, say anything to me, much less instruct me, about anything in the word, or any doctrine derived from the word; but the Lord alone, who was revealed to me, and afterwards continually did and does appear before my eyes, as the sun in which He is, even as he appears to the angels, taught me and illuminated me. Speaking with the dead would have the effect of persuading and compelling a man to worship for a short time; but such compulsion deprives a man of rationality. This only happens when spirits induce some dogmatic principle of religion, which is never done by any *good* spirit, still less by an angel of heaven. ("Divine Providence," 134, 135.)

Swedenborg, as a seer, was infinitely above the ordinary "medium," for, whereas the spiritual operations in him took place, as he himself says, "in broad wakefulness," so that he was perfectly cognisant of all that was passing within him, in no single instance—I speak advisedly—is an ordinary medium aware of what is passing within or without him when in the trance state. The eloquent utterances of Cora Tappan, Emma Hardinge, and A. J. Davis are appreciated only by those to whom they are delivered; the mediums being the mere mouthpieces of the agencies who speak through them—nay, they are little better than human automata. I could continue this subject to greater length did it suit my purpose and your wishes, but I trust I have succeeded in my endeavour to point out a few of the differences between the two systems, Swedenborgianism and Spiritualism, and I now leave your readers to consider, from what I have advanced, whether a coalition is possible.

Apologising for thus trespassing upon your space,

I am, dear Sir, your obedient servant,

AUXILIARY.

MR. JAMES AGAIN.

To the Editor of the Nonconformist.

Dear Sir,—We have heard and read a great deal lately of Mr. James and his "Devil's Chapels." Perhaps it may not be uninteresting to some of your readers to know that it is not the first time this embodiment of "sweetness and light" has insulted Nonconforming Christians through his so-called *Church Proverbs*. For example, in the February number of the *Parish Magazine* for this year we are treated to this:—

Plain, very plain, is the way to the parish church, especially in a country village. In a town it is not always so, because it is sometimes difficult to tell how parish boundaries go in and out; but in nine cases out of ten it is perfectly easy to tell in the country what is and what is not the way to the church. The proverb might very well be simplified into "What is the way to church?" were it not that some ignorant and unlearned men, and women too, call meeting-houses "churches," with a sad disposition to borrow their neighbours' clothes without acknowledgment. "No Church for me!" used to be the cry of the separated sects, but now is is, "All Church for me"; and instead of disliking "them terrible Ten Commandments," because "they have a smack of the Church Catechism," our admirable friends have catechisms, steeples, "read prayers," and as many other signs of "Church" as they can well lay lay hold of. They are, in fact, gradually learning the way, the very plain way, to the parish church.

But there is another sort of plainness and another sort of way which the proverb includes, and which was hinted at in the beginning of this paper. "Waves of this troubled world" does not always mean sea-water, and "way to the parish church" does not always mean the hard high-road or the grassy-field way. The way to the parish church is plain ecclesiastically, doctrinally, religiously. There are few things plainer than that the parish church especially represents to us at this time the Church of Christ's true and undefiled religion. The parish church belongs to the Church of the land, and the Church of the land is ministered to, as the first churches were, by bishops, priests, and deacons. The way to such a Church as that is very plain. When men go to the sects that have rent the body of Christ, they have to make excuses and puzzle out reasons for leaving the plain way to the parish church. The parish church asks for no pew-rents, but invites all the people that live in the parish to come, and welcome. It baptizes infants or elders as the first churches did. It has a form of prayer as the first churches had, and anybody can understand the church prayers. Some of the extemporaneous prayers of good men that, in spite of their goodness, have left the parish church, are very hard to understand, very irreverent to God, very wild and strange. There is nothing in the Church of England service that is foolish or unsolemn, or that disturbs and distracts devotion. The way to the parish church is in these and many like ways a plain way, and they are blessed that humbly and faithfully tread that good path.

It is plain, too, in its simple stages. As children, infants mostly, we were baptized in the church font; and afterwards were duly—"brought to the bishop to be confirmed by him," when we came to an understanding of the responsibilities and blessings of the Christian life and conversation. Then came the privilege of holy communion, and as time advances we find the way grow plainer and plainer, the way to the parish church and to the blessings there especially offered. When we go to the parish church we know that, whoever is the preacher, the solemn, heart-touching service will be the same, the same psalms, the same readings of the Old and New Testament, the same prayers, the same creeds. All plain, wholesome, good, and all pointing the way to the Church, the way in the Church, the way by the Church, through Christ. Some people inquire, "Where are you going to-day, then?" as implying that "to-day" some new thing is on foot. "Oh, I am going to hear Mr. Westaway this afternoon, and to the Baptist place o' worship to hear Mr. Strait-sect this evening—mornin's I don't generally go anywhere." Such is sometimes the reply. Now, when we go to the parish church we do not, I hope, say too often, "This was a good preacher—I shall go again"; or, "That was a dull preacher—I shall try the tabernacle." The parish church shows the more excellent, as well as the plainer way, of going according to "Scripture rule"; to keep holy-day, to assemble ourselves together, to join in public worship, to acknowledge God in all our ways, and ask Him to direct our paths. If the way to the Church were difficult and hidden it would be a mournful experience indeed. If Churchmen now, as in the old days, had to wander in deserts and in mountains, and in dens and caves of the earth, this proverb would have to change its face and say, "As hard and difficult as the way to church." There was a case, even in our own time, of Churchmen being persecuted and stoned, jeered at and derided, on their way to the parish church and churchyard, for a consecration at the latter and a confirmation at the former. The world would fain see the way to the parish church blocked up and made impassable sometimes. But, thank God, it is plain.

It may be that Mr. James will say, "Oh no, no, no," it does not mean Dissenters, as in the case of the Devil's chapels. However that may be, will Mr. James kindly explain this language through the medium of your paper? It will serve better than being printed as a pamphlet, and for this reason—that I presume very few will care to pay a shilling for the "reiteration" of an article which is not worth a penny.

Trusting I have not encroached upon your valuable space, I remain, truly yours,

HENRY S. PAYNE.

Nantwich, Dec. 27, 1875.

A CLERGYMAN ON ESTABLISHMENT.

No. VIII.

To the Editor of the Nonconformist.

Sir,—I will now, with your permission, resume the examination of the arguments brought forward by Mr. Reed, the organising secretary of the Church Defence Institution.

Mr. Reed next deals with the question, Whether the State has or has not the right to favour one denomination of Christians by establishing it? "This," he says, "is a matter of opinion. But it has nothing whatever to do with the Church of England, and the Liberation Society is therefore only misleading people by implying that it has. Let us suppose a case. We will imagine that in England, for example, there is no Established Church in existence, and that the Government is about to select one out of many religious bodies to become an Established Church. We will suppose that the State does select one of these sects, and establishes it, preferring it to the others because of its greater antiquity, the number of its people, the learning of its ministers, and its general pre-eminence over the others. Would the others, even in such a case as this, have any very great cause for complaint? And indeed something similar to this really happened (I did not happen) in America a few years ago. Two hundred delegates met at Philadelphia to prepare a memorial to present to Congress, praying that body to establish one of the religious denominations of the country in connection with the State. This we must remember was in the United States of America. The whole thing fell through, however, in consequence of the bickering of the various sects—all eager for the post of honour."

Now was there ever before a greater mass of confusion of thought given to the world under the sanction of a bishop's sign manual; First of all a case is supposed which never, I should think, by any possibility could occur in any free country. Then it is stated that "something similar to this really happened in America a few years ago." And finally it is admitted that that which really happened "did not happen at all," for "the whole thing fell through."

In answer to the question put in the foregoing quotation—"would the other sects have any very great cause for complaint if one of their number were selected for establishment?" no well-balanced mind could give any other reply than that all the rest would have the very greatest cause for complaint.

We next have for a couple of pages the usual stock and threadbare arguments—or rather assertions and assumptions. "The Established Church in this country is not an Act of Parliament Church"; "she does not owe her existence to the State"; she has existed in our land ever since the very earliest times of Christianity"; "some assert that St. Paul himself founded the Church of England"; at any rate the Church planted in England in Apostolic times has continued from then until now"; "The Church existed before the State"; "it is a very curious fact that this much abused Church existed in this country for more than 1,500 years, imparting to generation after generation of English men and women religious instruction and comfort, before Dissent, or any other form of Christian worship, was known or thought of." "It is quite a mistake to suppose that the Church of Rome was the Church which existed in England before the time of the Reformation," &c.

I confess I scarcely have patience with all this balderdash. When will the ecclesiastical mind see the distinction between the Anglican Church as a religious body and that same Church as the Church by law established? In the latter capacity the Church of England is beyond all question an "Act of Parliament Church." As an Established Church it owes its existence and its status to the State. It is mere childishness to contest the point. And the Liberation Society, as I understand its aim, only desires that the State should withdraw what the State has given, believing that spiritual religion as well as religious liberty throughout the country and throughout the world would gain immensely by the withdrawal.

Again, even as a religious body, how can anyone bring himself to believe that the Church of England of the present day is in its organisation the same church that Paul founded, if Paul ever preached Christianity in England? Although there is almost as much difference between the Reformation doctrines and formularies of the Church of England and the dogmas and superstitions of the Church of Rome, as there is between light and darkness, yet it is almost as near the truth to say that the Church of Rome as it exists could have been founded by Peter, as to say that the Church of England as it exists is like any church founded by Paul.

Let me relate an incident. When in Rome, some years ago, I was anxious to see all I could of the working of the Papacy in all its phases. I therefore attended all the grand displays at St. Peter's. It may not be generally known that at these displays there are separate

dress circles for gentlemen and ladies, to which admission is by ticket, and none are allowed to pass in except in full evening costume. I was a great invalid at the time, and therefore, over my swallow-tail I wore a modest grey paletot. This I threw open on entering St. Peter's to show that, though the cuticle was schismatical, the true skin underneath was the pink of orthodoxy, and thus I advanced ticket in hand. I was, however, soon stopped in my career, and roughly informed that I could not go within the charmed circle in that heretical garb. I immediately divested myself of my heresy, and stood erect in my full evening Christianity, confident that I should now pass muster. But no, the heresy was still on my arm, and I could not be permitted to proceed. I was therefore obliged to request a priest to see my wife into the female elysium of the orthodoxly dressed, whilst I remained outside, a repulsed Nonconformist. I could not help wondering how Peter would have fared in his own so-called church, under the shadow of his own so-called tomb, had he presented himself in my stead with his humble fisher's coat girt about him.

Similarly I have been pondering how Paul would now fare were he to present himself in England in the cloak that he left at Ephesus, and were to claim to conduct the service in St. Paul's. I picture him to myself as an itinerant preacher, taking up his quarters for the night in the abode of a certain shopkeeper named Lydia, in we will say Dr. Littledale's parish, if he has one. Paul sits quietly speaking of "Jesus and the resurrection," when suddenly the doorway is filled by the figure of Dr. Littledale in full canonicals, who finding an intruder in his spiritual domain, hisses out from between his ecclesiastical teeth, "My curse be upon you, sir." Or I picture him as an Evangelist from a far country preaching in homely style to the multitudes of Jesus and His love, thanking God that he was not sent to baptize, but to preach the Gospel—not to receive confession of sins, but to direct to the "Lamb of God that taketh away the sin of the world." Having delivered his message "to them that were of reputation" in the wealthy quarters of the city, he removes to where the poor congregate. When lo! a deep sigh of relieved Episcopalian propriety is heaved through the columns of the public press, thanking God that the new evangelist has left the civilised West end of the sufficiently Christianised aristocracy and has gone to the barbarian East-end slums.

The Church of England, as it now, exists, has continued from the Apostolic times, has it Mr. Reed? This Church existed, did it, for nearly 1,500 years years before dissent was heard of, and all that time was engaged in imparting to generation after generation of Englishmen and Englishwomen religious instruction and comfort? Is it, indeed, so? Then, surely, the Reformation was a great mistake. Let us number up some of the blessings we have irretrievably lost—taken from us for ever by that wave of darkness which benighted people will persist in calling the blessed Reformation. Alas for the ignorant and the sorrowing! The Church of England can no longer instruct and comfort them by going in her myriads to à Becket's shrine; by her bannered processions of munks and nuns; by burning witches and heretics; by persecuting Jews; by taking her seat with roysterers on the ale-house bench; by putting her hand into every dying man's fob—but enough. The Church of England, no one will deny, has done good service oft and again. She would do better service than she has ever done, if she could but be persuaded to cast her rubbish to Rome, and to return to the simplicity of God's Word. I am myself on the high road to the full conviction that she would do far more noble service than she could otherwise do if, with a return to primitive simplicity, she would consent to divest herself of State patronage and control.

I am, Sir, yours faithfully,
NEMO CAMBRENSIS.

It is announced in the *Unitarian Herald* that, with the close of the year, the editorship of that paper passes out of the hands of the Rev. W. Gaskell, M.A., and the Rev. Brooke Herford, into those of the Rev. James Black, M.A., of Stockport, and the Rev. S. Fletcher Williams, of Newchurch, Rossendale. The retiring editors, in their valedictory address, state that Mr. Black is held in high estimation throughout the Unitarian churches in the North of England as a man of high scholarship and literary taste. Mr. Williams is the author of a volume of literary and philosophical essays, which, when it was published a few years ago, was very favourably received, and won the commendation of the Right Hon. W. E. Gladstone, M.P., Professors B. H. Kennedy, D.D., David Masson, M.A., G. L. Craik, M.A., and other eminent men of letters. Since that time Mr. Williams has been known among *littérateurs* as a frequent, though generally an anonymous, contributor to some of the leading magazines and reviews; and the editors further say that he has already for some time been a valued assistant in their editorial work. We may add that Mr. Williams is an earnest Liberationist, and an able advocate of the cause of religious equality. Mr. Black also becomes a tutor on the Home Missionary Board, Manchester, in succession to the Rev. Brooke Herford, who is leaving England for Chicago.

QUAKERISM AND ITS CRITICS.

(*From a Correspondent.*)

Of late Quakerism, having forsaken the entrenchments of its middle phase—the seclusion afforded in part by singularity of dress and address—has been exposed to the criticism of the world, and recently the current has set in against the system founded by Fox. It may not, therefore, be amiss to see in what condition the Society of Friends is and what practical answer it is thus able to give to its opponents. One of the most virulent of these, in the current number of the *Westminster Review*, elaborately indicts Quakers past and present, dismisses Fox as a "madman," who gained converts because all the world was tinged with the same insanity; and judges that it would have been better for the body he founded if Barclay's "unrefuted page" had never been written. This critic is still more dissatisfied with the present condition of Quakerism, and would have the world believe that a fair picture of its professors is one in which they are hunting, theatre-going, dancing, and following the fashions their fathers protested against. Leaving the fallacies in regard to Fox to refute themselves, let us endeavour to trace a little the present position of Quakerism, and we shall soon find that the picture is grossly overdrawn. It is true that to a very few of the richest of the "birthright members" of the Society some parts of the description might apply, but the danger to Quakerism is from a different source at present. And before coming to the present, it may not be out of place to add that, to a certain extent, in the history of the Society, after the first few years, a similar state of affairs prevailed at all times. If the journals of early Friends be read attentively, it will be seen that uniformity of dress did not prevail; that Penn's family, for example, were far from ascetic in their tastes; and in the later days—days when a rigid adherence to the collarless coat and the big bonnet is supposed to have been the rule—there were exceptions, such as the Gurney family, whose customs as to "fashion" are told in Mrs. Fry's Memoirs.

The world, which credits Quakerism with greater numerical strength than it possesses, will be surprised to learn that there are not in Britain quite 14,200 members of the Society of Friends of all ages; and this fact is in itself a refutation of much of what is said in regard to the body. For where, member for member, can any sect find its members as influential for good as the adults of these?—where those of lives more generally excellent epistles? This influence is not due to wealth—for, with the exception of branches of perhaps a dozen families, Quakers are found chiefly in the middle classes. Nor is it due to more than average intellectual gifts; but it is due to the general credit won by consistent lives, to the exercise of "sanctified common sense," largely due to training, and to the works of mercy and charity done to men of all nations and creeds with rare unsectarianism. And, without flattery, it may be added that the adults of this little band are engaged in labours worthy of possessors of such honourable history—in adult schools, in "mission meetings," in the great missionary field, and in the more promiscuous work of general philanthropy at home and abroad. It may be that in entering into some of these fields, Quakers have had to sink some of the minor peculiarities of belief; but if this is so, the world which is benefited by these labours has no ground of complaint; and from the greater charity displayed by other sects to the Society, it is evident that they do not regard the change with disfavour.

For a century, the Society has presented a small well-defined front to the world; its "testimony to the truth" was as that of a small but strong stream, deriving, perhaps, intensity from its narrow limits. Now, there is an unquestionable tendency to enlarge these limits. This movement shows itself in the lessened exclusiveness of the Society, evidenced by the swelling of its members of late years, chiefly from the ranks of artisans. It is evidenced by the removal of old landmarks such as the no-longer-kept records of "sufferings" which in themselves were trenchant reminders of the persecutions the Society had to endure. And as the statement is made that "too much is made" of these, and as it is said that in part it was the duty of the State to endeavour to repress the "extravagances" of some of the early Quakers, it may be as well to remind those of this belief that when the right to affirm was conceded, that concession was a practical acknowledgment that the previous persecution was unjustifiable. In the repeal of the Acts pressing against Quakers and Dissenters, there was a full admission that the State had far exceeded the bounds of legitimate authority in attempting to enforce uniformity in religious belief for the benefit of the dominant State-Church, and that the odious measures designed to promote, by pains and penalties to the death, that uniformity constituted persecution bitter and unpardonable. And, surely, it is too late to plead that it was an allowable "test of loyalty" to imprison men till death because they chose to "swear not at all"; or that any justification can be urged for the hideous cruelties Besse's "Sufferings" show were inflicted on Quakers and others under the Conventicle Act. These measures failed in their object, but the guilt of their promoters and defenders was none the less.

Whilst enlarging its bounds, Quakerism is also broadening its belief—in some directions in the mode that Fox would have approved; in others unquestionably not so. Some of the old "testimonies" of the Society have had their ground cut from under their feet by recent legislation; and others have become antiquated, and possibly hurtful to the Society. The abolition of compulsory church-rates paved the way for the neglect to record the pecuniary losses of the body through these and similar imposts; and the commutation of tithes had much to do with the recent relegation of the opposition to tithes to the mere individual conscience. And whilst in these and similar modes the body has affected the world and legislation, its theology is no longer the "wild imaginings" of Fox, but it is the nearer to that of "orthodox" believers because the latter have largely adopted in spirit some of the doctrines Fox and his friends revived. The doctrine of Divine illumination, once scouted, is now believed in almost universally; generally, in the church, there is less regard for form and more for spirituality of religion; and if the accidental accompaniments of Quakerism are now disesteemed, the vital principles are increasingly held. And as a stream is lowered by its channel being increased, so it may be that there is a "lowering of spiritual pretensions" of Quakerism, but what is lost in intensity is gained in volume. Though the tenets of the middle period of Quakerism are not held so firmly now, perhaps, by its members, and though there is not the same presentation of the extreme views of religious truth, it is at least questionable whether there is not spread a more general appreciation thereof, and whether the Society is not fulfilling the purposes of a church in propagating truth rather than in merely holding to a possibly more emphatic view thereof. It may be true that the Quaker of caricature is passing away; but certainly in his successor of the present day there is a much greater likeness to the restless activity of the early Friends than to the stillness of their successors. The first had their service in propounding forgotten truths, those of the second period had theirs in presenting these in lives proving them; and, whatever the result of the present movement may be ultimately, it is not too much to assert that the position of the Society of Friends in the church universal is the best answer to the sneer which taunts its founder and it with views so narrow that none outside of it were "in the life." The doctrinal disquisitions of early Friends prove the utter groundlessness of the charge, and prove also that the views they held were so catholic that even the Christianity of the body was doubted; the works of their successors showed their belief in that creed; and whether or not the denomination survive the changes that a few score years see, the words of the poet laureate of this creedless church are true, that "the world shall yet reap what" its "sowers have sown."

THE REVISION OF THE NEW TESTAMENT.

In a lecture delivered at Accrington last week, by Dr. Angus, one of the committee appointed for the revision of the Bible, some curious incidents were mentioned, showing the difficulties which the revisers found in fixing upon a suitable English word or expression to literally interpret the Hebrew and Greek. What, asked Dr. Angus, was the original text of Scripture? and what were the views of our modern translators? How far might they confide in them, and how far might they trust in them? It might illustrate the importance of those questions if he took an instance or two. There was the passage in Timothy which said, "Without controversy great is the mystery of godliness; God was manifest in the flesh." As corrected, the text read, "Great is the mystery of godliness, *who* was manifest in the flesh." There was another passage in John, "No man hath seen God at any time, the only begotten Son, who is in the bosom of the Father, He hath declared him." If that text were corrected as it needed to be it would read, "No man hath seen God at any time; *God* only begotten,

who is in the bosom of the Father, He hath revealed him." In those two instances—in one case the word God went into the margin, and in the other came into the text. In Acts viii. 7, was a text they, as Baptists, were justly proud of. It was the question of the eunuch and Philip's reply, "What doth hinder me from being baptized?" Philip said, "Dost thou believe?" and he replied, "I do believe." Now, as a matter of fact, there was not a single ancient manuscript that contained that verse. "That was a bad thing for the Baptists," some might say. (Laughter.) He did not know about that. He dared say they would find the truth somewhere else, but their purpose was to ascertain what the words of the inspired writers were, and to keep them from no man. There was no necessity to advance truth by misrepresentation. Those three passages touched upon the Unitarian controversy and the Baptist controversy, and it was important that they clearly understood what the Scripture was. Whether the passages remained as they were or were altered into the margin, the two great truths they taught were practically untouched. If they took the passage in Timothy, "Great is the mystery of godliness, even He who was manifested in the flesh," still what did that mean? If our Lord were man only, what mystery was it that He was born, and what could be the meaning of the phrase, "manifested in the flesh," an expression only applicable to one who had existence before. Strike out the word "God"; read "He," and it became now the statement of this fact, that the incarnation of the Lord Jesus Christ was a great mystery, and he ventured to think they had proof in support of the superhuman nature of the Lord as visible in one case as the other, though the argument was slightly changed. In the other case, "God only begotten," while God was lost in the former case it was substituted in the latter. He believed that Christian truth would stand as it stood before, only with clearer light and stronger foundation. (Hear, hear.) With respect to the verses about Philip and the eunuch, the explanation of how it came there was because it was the question put to the converts when they came to be baptized, and some copyist probably inserted a marginal reading into the text. They had lost a text but gained a confirmation of a piece of history. In illustration of the difficulties of finding suitable English words to represent the Greek and Hebrew, Dr. Angus said he believed that no translation could do perfect justice to the Greek or Hebrew. For instance, there was the word "publicans." The New Testament Revision Company spent more than two hours over it. It was said on one side it was dishonouring a respectable class of people to class them with sinners, and that it was extremely desirous to strike that out. (Laughter.) What should they put in its place? A farmer of taxes, said one; thereupon a bishop arose and said, "I most implore my brethren not to insert that, or we country clergymen shall never hear the last of it." (Laughter.) "But it is farmer of revenues," said the suggestor. "Ah, but the farmer is there," said the bishop, "he will mind the revenues—(laughter)—but will say you have put him among the sinners." (Laughter.) The fact was that they had not a word in English that would represent it. The Romans used to let out their taxes to be gathered the same as we did our tollbars, and they had to get what they could. These revenue gatherers were like our tollbar keepers would be without a table of tolls, and many would not pay what was legal, and these tax-gatherers became very unpopular. He thought publican was the nearest word. Then the word "bishop" created a difficulty. The word meant one who took an oversight. No doubt oversight and overseer would be a good word if they could venture to use it. The Bishop of Gloucester said that whatever satisfied his Dissenting brethren would satisfy him. He said, "If Dr. Angus likes to be called Overseer Angus I have no objection." (Laughter.) Now in his district an overseer meant one who looked after the poor and collected the poor rate, and they rather objected. (Laughter.) The difficulty was to get a word that would do justice to it. It was a difficult thing to put into English words to represent ideas and customs of a people different from our own. They had never been able to translate the word penny. The Roman word was *denari*. When we read "Agreed with them for a penny a day," we were apt to think it was very little, whereas it represented some 8s. or 10s. of our money. Twopence was as much as a good man could earn by two day's work. It was said they should put half-a-crown, but that would be inaccurate, as there were no half-crowns in those days. It was suggested they should do as their Anglo-American brethren had done, translate it, "Agreed with them for a *denari* a day," and the Dean of Westminster said, after talking it over for a week, it might be read, "Agreed with them for a deanery a day," and they would think that was not very bad pay. (Laughter.) Another source of difficulty was that when the former translators did their work they thought it juster to Scripture to represent the same Greek word by the same number of different English words, so as to bring out more fully the sense. The effect of that rule had been most disastrous. Take the single word ordained. It had this meaning, theologically defined, predestination. God ordained so and so, destining and determining what should be. Ecclesiastically it was an important word, because the Church of England spoke of ordination and ordained ministers, and Nonconformist ministers sometimes spoke of the same thing. If he wanted to know what the Scripture taught upon that point he would look in "Cruden's Concordance," and find out the passages where it was mentioned; but when he found out that it meant different things in different places, the concordance was of no help. As a matter of fact, that word ordained represented ten entirely different words in the Greek, and in three-fourths of the passages where the word was used it did not represent ordained in either of the senses, but an entirely different Greek word. In passages referring to future punishment they had the same thing occurring. The word "hell" was used to represent two entirely different things. In one place it was a place of torment, in another it meant the unseen place into which all passed—a place that included Paradise on one side, a place of suffering on the other. When they turned by a concordance to such passages where hell was used it was simply misleading.

THE JOSEPH SOUL TESTIMONIAL.

A meeting was held on Thursday at the Memorial Hall, Farringdon-street, for the purpose of presenting a testimonial in recognition of the valuable philanthropic services which were rendered by Mr. Joseph Soul, who is well known in connection with the Orphan Working School and the Alexandra Orphanage. The honorary secretary, Mr. G. S. Measom, in opening the proceedings, said, in the absence of Mr. Samuel Morley, M.P., who was to have presided over the meeting, he would call upon Mr. Edwards to occupy the chair. The honorary secretary added that Mr. Morley had sent them a cheque for 50*l.*, Sir Titus Salt subscribing a like amount. The circular which was sent out asked for 1,000*l.*, to be invested for Mrs. Soul and her daughter, and the public replied to the appeal by forwarding the sum of 1,317*l.* 11s. 6d., the whole of the money being collected in one month. After paying the necessary expenses, 1,176*l.* 17s. 3d. had been invested for the benefit of Mrs. Soul and her daughter, which left them a balance of 44*l.* 5s. 11d. in hand. This latter sum it was intended to present to Mr. Soul in cash. The chairman, after expressing regret at the absence of Mr. Morley, who was always ready to assist every good movement, either with his sympathy or his purse, said he was present on that occasion to show his sympathy with the efforts which Mr. Soul had made on behalf of the Orphan Working School, the Alexandra Orphanage, and the Convalescent Home for Orphans at Margate. By personal application, Mr. Soul, during his office as secretary, had collected nearly 20,000*l.* on behalf of the Orphan Working School. Since his connection with that charity 36 years ago he believed he had founded the Alexandra Orphanage, an institution which grew out of the Orphan Working School. The Convalescent Home for Orphans at Margate was another institution which grew out of the charities with which Mr. Soul was connected. The Chairman concluded by handing to Mr. Soul a cheque for 44*l.* 5s. 11d., and a memorial, which contained a declaration of the trust in the schedule. Mr. Soul replied in suitable terms, and the proceedings were brought to a close with a cordial vote of thanks to the chairman, Mr. Edwards, and the honorary secretary, Mr. Measom.

Letters cordially approving of the object of the movement have been received from Mr. Morley, M.P., Lord Ebury, Dr. Allon, Dr. Angus, Mr. W. R. Perry, Mr. T. B. Smithies, Sir Titus Salt, Mr. W. Banting, Mr. Isaac Perry, of Chelmsford, Mr. Robert Dawbarn, of Ipswich, Mr. B. R. Thomson, of Hornsey Rise, Rev. Jas. Martineau, Mr. R. T. Turnbull, &c. We quote the following:—

December 23, 1875.

Dear Sir,—It was a great mortification to me to find that I could not meet you yesterday: a severe cold and sore throat confined me to my room for the day, and threatens to prevent my leaving the house this week. It would have given me pleasure to assure you how you have laid numbers of friends under obligation for the long and faithful service you have rendered in connection with an institution which is associated with some of my very earliest and pleasant recollections. I trust you may yet be spared to contribute in a less prominent way towards the same and other important undertakings.

I am, dear Sir, yours truly,

Joseph Soul, Esq. S. MORLEY.

Dear Sir,—I beg to acknowledge the receipt of your letter of the 11th, which only came to my hand this morning, and in reply to have to say that it would have given me the truest pleasure to have complied with your wishes in accepting the post of honour which you are good enough to offer me in the presentation of the Soul testimonial, for *no one in my estimation is more worthy of such a token of public estimation than my friend Mr. Joseph Soul.* I have, however, I regret to say, an engagement on that day which it will not be in my power to postpone.

I remain, faithfully yours,

G. S. Measom, Esq. EBURY.

Mr. B. R. Thomson, Hornsey Rise:—"No man has worked harder and laid himself out for the benefit of the institution than himself. Many and many schemes has he invented to promote not only the prosperity of that institution but also the Alexandra Orphanage for Infants."

Rev. James Martineau:—"I concur very heartily in the desire to honour Mr. Soul's long services by some mark of public recognition, and venture to trouble you with a small contribution to the proposed testimonial."

Mr. R. T. Turnbull:—"The success of our charities is very much dependent on the exertion, skill, and energy of such men as Mr. Soul, and while the proposed testimonial is a very graceful tribute to his worth, I think it is nothing more than might have been expected from the friends of the orphan."

THE PRINCE OF WALES AT CALCUTTA.

The Prince of Wales has been received with much ceremony in Calcutta. His royal highness landed on Thursday afternoon. He was met by the Viceroy, and an address of welcome was presented to him by a deputation of the leading European and native inhabitants. A very brilliant procession was then formed, and the Prince proceeded to Government House. The National Anthem was sung by 10,000 school-children. It is stated that his royal highness is much gratified by his reception, and that the native chiefs were delighted with his cordiality. At the reception of the Prince of Wales on Friday were the Maharajahs of Puttiala, Holkar, Jodhpore, Jeypore, Cashmere, Scindia, Rewa, and the Begum of Bhopal. The Viceroy was not present, the reception being considered private, but was conducted with pomp. There were guards of honour, salutes, and officers in uniform. The grand hall was lined with troops. The Prince was received in the throne room. Before the state banquet the Viceroy and the Prince drove, with a long *cortege*, through illuminated streets. The display had a fine effect, but was inferior to that of Bombay in the number of arches and the number of the multitudes present. The Princes expressed great pleasure at the Prince of Wales's reception. Profuse presents were offered but refused by the Government. Scindia wished to spend five lacs. The special correspondent of the *Times* gives the following details of the reception by the Prince of Wales at Government House:—

The salute announced the arrival of the Maharajah of Puttiala, who dashed up with outriders and an escort. Lord Carington and Captain Williams were on horseback at the side of the carriage. He was received by Mr. Henderson and Lord C. Beresford, and was conducted up the steps, a golden umbrella being held over his head. He advanced slowly up the grand stand, preceded by Lord C. Beresford and Captain FitzGeorge. The Maharajah is a fine-looking man of twenty-two, with rather a heavy face of a Sikh character in its outline. He speaks English, and placed 100,000*l.* at the disposal of the Government during the famine, and gave 7,000*l.* to the Lahore University. He rules over nearly two millions of people and an extent of 5,500 square miles. The State revenue exceeds 400,000*l.* His father rendered great service during the Rebellion. The Maharajah touched his forehead slightly to the suite, but his eyes were fixed inquiringly on the empty throne. His countenance brightened when he was led by Mr. Henderson and Mr. Tupper towards the door, where the Prince of Wales, in the uniform of a field-marshal, and wearing the Grand Cross of the Star of India, met him, and having shaken hands, led him to the sofa and engaged in a pleasant conversation. The Sirdahs are fine-looking men, mostly blazing with jewels; they were uneasy at first when they were separated from the Maharajah, fearing that they might not see the Prince; but they were delighted when they were summoned by Major Ewan Smith to the audience chamber, where they were presented. Among them were three of Puttiala's greatest chiefs, and one or two were dressed more splendidly than their magnificent lord. The Maharajah was conducted back, evidently much gratified by his reception, and made a gracious salaam to the suite. The only persons within were the Duke of Sutherland and Sir Bartle Frere. The reception being private, Lord Northbrook did not appear.

Next, a salute of nineteen guns heralded the arrival of Holkar, the Maharajah of Indore. Huge in stature and bulk, dressed simply, but decorated with diamonds and emeralds of great value, it would need a perfect knowledge of jewelry and the skill of an Indian Poole to describe him. He rolled slowly along, followed by his two sons, his brothers, and the sirdars and ministers. He never deigned to notice the suite until he was going away. His wealth is enormous. Report says that he has stored up five millions of treasure in his palace. The same ceremonial was observed as in the previous instance. When Holkar left the prince at the entrance of the audience chamber his countenance was less sombre, but it is said he desires to have things granted which are not quite within reach or reason.

For the Maharajah of Jodhpore seventeen guns were fired. He is a most interesting person, slight built, with small, handsome face, dressed in immense petticoats of many folds, reaching nearly to the ankle, gathered in by a circular roll of gold tissue from the waist. His headdress was a small turban bound round his brow with a golden fillet blazing with jewels. He wore a necklace of jewels of extraordinary size. His sirdars, similarly attired, were almost equally magnificent. Their unhappiness till they saw the prince was very strikingly expressed by their downcast faces and their sigh of relief when they were summoned. The Maharajah went away much pleased, and expressed his gratification with the interview. The Maharajah of Jodhpore refuses precedence to any chief, and he looks a Rajpoot all over. The Maharajah of Jeypore, who succeeded, was a very different style of man. He is very liberal and enlightened, losing somewhat in impressiveness of aspect by a large pair of spectacles which he wears; but he ranks high in the estimation of the Government and the natives, the Rajpoot family having given a daughter in marriage to the Emperor of India, claiming descent from Rama, some indefinite period before Christ. The maharajah has nine wives, but no children. He rules over two millions of people and 15,000 square miles of territory. He is charitable, mild, proud, and dignified.

The Maharajah of Cashmere next arrived, preceded by cuirassiers accoutred in the fashion of the French Empire, forming a magnificent *cortège*. His interview with the prince was very agreeable. He and his sirdars wore the Sikh head-dress and were ablaze with jewels. He had been with difficulty persuaded to cut down his gift from 50,000*l.* to 5,000*l.* in value. He is making thirty miles of new road for the prince, and declares he has no further wish in life now. His appearance and bearing secured goodwill. Certainly, when he considers how his ancestor was put on the throne by Lord Hardinge, he should be well disposed towards Englishmen. He produced a most favourable impression; but,

without drawing any odious comparison, it may be said that Scindia, the Maharajah of Gwalior, who succeeded in order, excited more interest on account of his well-known character. His *cortége* was very fine. He can handle a division of the three arms better than most generals, and is altogether a man of marked ability and courage. He, too, owes much, nay all, to those who escorted him a fugitive to Gwalior. When he left the audience chamber it was plain no thought of that still occupied citadel was disturbing his complacency. To all the chiefs the prince gave gold medals of commemoration.

But now *Places aux Dames*. From a closed brougham alighted a figure closely veiled. Beneath a robe and close-fitting trousers pretty feet "stole in and out." Another figure followed. The screen before the eyes was too thick to be pierced, but the Begum of Bopal saw everything. She is not yet forty years of age. She seemed bowed down, but her daughter, not yet eighteen, walked just as feebly. It is often such women as those who rule native States emerge from the seclusion of the Zenana. The prince received the veiled ladies most graciously. They did not unveil; but it is said they are fair to see. The Begum behaved nobly during the mutiny, and, like Boadicea, harangued her troops, although, unlike the cruel Ranee of Jhansi, on the other side, she did not lead them in o the field.

After the Begum retired, quite delighted it is said, came the Maharajah of Rewah, whose turn-out reflected great credit on Mr. Bannerman, the political agent. He is a Rajpoot, and a Sanskrit scholar, but speaks English. He is also a great tiger-hunter. He has power of life and death, except over British subjects, and rules over 13,000 square miles, with a population of two millions. Out of 250,000*l*. of revenue, more than one-half is alienated to jaghires, religious, and charitable grants. His sirdars were, perhaps, more picturesque than any. At 12.30 the receptions were over, and the Prince took some repose.

On Christmas Day the Prince of Wales attended service in the cathedral at Calcutta. He afterwards paid a visit to the Serapis and Osborne. There were thousands on the river-banks, and the prince dined on board the Serapis, which with the Osborne will remain at Calcutta till February 1, and then go to Bombay ready for the return of his royal highness.

Of the reception at Calcutta the *Times* correspondent says:—"The Prince's welcome was not comparable in noise and the excitement of the multitude to that of Bombay, but it was more dignified, perhaps by reason of its metropolitan attributes. Immense satisfaction is felt at this flesh-and-blood presentment of royalty—a peculiar want of human nature has been gratified. Several chiefs have come to Calcutta for the first time. Many spoke together for the first time. Is that for good or evil? I shall not attempt to give a description of the illuminations, which were very beautiful and very effective. There were few arches, but those were good. Many of the transparencies were good, and bore excellent mottoes. The most striking were at the clubs and at private houses and public buildings. The native illuminations were touchingly simple, but characteristic. The order of the crowd was surprising. There was immense cheering at places in the streets, which were choked up."

On Monday morning the Prince of Wales opened the new Zoological Garden in Calcutta. In the afternoon he visited the General Hospital, and expressed great satisfaction at the arrangements. A meeting of influential natives has been held, at which it was resolved to found an Institution for Instruction in Practical Science, as a memorial of the Prince's visit. Yesterday morning his royal highness returned the visits of several of the native princes.

AMERICAN EDUCATIONAL AND RELIGIOUS STATISTICS.

The annual report of the Commissioner of the Bureau of Education was made public about three weeks since. It shows a total school population in the states and territories of 13,875,050, of which 8,090,981 are enrolled in the public schools. The total estimated number of children between 6 and 16 years is 10,536,647, and the number of teachers in 1874 was 241,300. The total income of the public schools in the states and territories was 82,158,905 dols.; and the expenditure for sites, building purposes, furniture, &c., 15,043,908 dols.; while the value of buildings, sites, &c., is 165,753,447 dols. The estimated value of school property in 127 cities of 10,000 population and upwards is 57,679,297 dols., while the expenditure for teachers' salaries, permanent improvements, &c., average 19,122,393 dols.

The commissioner presents in this report a much more complete statement than has been given before of the condition of the normal schools. In 1870 only 53 reported; in 1871, 65; in 1872, 98; in 1873, 113; and in 1874, 124. These schools in 1874 had 965 instructors and 24,405 pupils. Normal schools are now supported in all the states except Nevada and in the district of Columbia. There are ten schools that did not report. The graduates for the year numbered 1,832, of whom 1,386 engaged in teaching. The present report enumerates 126 commercial schools or colleges, having 577 instructors and 21,797 pupils. There are 55 Kindergartens reported that have 125 teachers and 1,636 pupils, an increase over 1873 of 13 schools, 52 teachers, and 348 scholars.

A table concerning "preparatory" schools gives statistics on the subject from only 16 states, of which those from Massachusetts and New York are the most complete. In all, 91 schools were reported, having 697 instructors and 11,414 pupils, of whom two-fifths are preparing for colleges.

The table of universities and colleges is fuller than it has been in any preceding report, and the number of such institutions making returns has increased from 266 in 1870 to 343 in 1874. Reports from all the states but Florida and Nevada are tabulated. The district of Columbia, Colorado, Utah, and Washington territory also report their colleges. The tables for the year 1874 embrace 20 additional institutions, with 677 additional instructors and 4,639 more students.

Under the head of "Preparatory Schools and Academies," there are 6,356 persons mentioned preparing for a college course in science. Every state reports one or more schools of science, 27 report schools of theology under charge of 23 denominations, 19 states and the district of Columbia report law schools, 23 states and the district of Columbia, regular schools of medicine and surgery. There are 4 colleges of the eclectic school, 7 of the homœopathic school of medicine, 11 dental schools, 14 pharmaceutical colleges.

The activity of the several religious denominations may not be inaptly tested by their activity in the matter of education in theology. The Roman Catholic Church leads with 18 seminaries, 144 professors, and 1,238 students. The Baptist denomination has 16 schools (colleges), 53 professors, and 638 students; the Presbyterian has 15 schools, with 74 professors, and 617 students; the Lutheran Church, 13 schools, 52 professors, and 426 students; the Congregational has 8 schools, 56 professors, and 392 students; the Protestant Episcopal has 12 schools, 56 professors, and 294 students; the Methodist Episcopal has 8 schools, 58 professors, and 321 students; and the Reformed Church has 3 schools, 12 professors, and 89 students. The United Presbyterians, Christians, Free Baptists, and Methodists have 2 schools each; and the Unitarians, African Methodist Episcopal, Cumberland Presbyterians, German Reformed, Methodist Episcopal South, Moravian, Swedenborgian, Union Evangelical, Union Brethren, and Universalists have 1 school each.

The statistics of the Methodist Episcopal Church, which have just appeared, indicate an increase of numbers. The following is a summary:—

		Increase.
Annual conferences	81	1
Itinerant preachers	10,923	78
Local preachers	12,881	300
Total preachers	23,737	378
Members in full connection	1,384,152	39,063
Members on probation	196,407	*22,025
Total lay members	1,580,559	17,038
Church edifices	15,633	634
Value of church edifices	$71,353,234	$2,303,711
Parsonages	5,017	28
Value of parsonages	$9,781,628	$264,458
Total value of churches and parsonages	$81,084,862	$2,568,160
Sunday schools	19,287	329
Sunday-school officers and teachers	207,182	3,773
Sunday school scholars	1,416,168	22,921
Total teachers and scholars	1,613,350	26,417

*Decrease.

The benevolent contributions for the year are 1,052,710 dols.—a decrease on last year of nearly 40,000 dols. The missionary funds collected show an aggregate of 603,740 dols.—a falling off of about 8,000 dols. The Church Extension Board reports 61,326 dols.—a decrease of 22,000 dols. These decreases are doubtless owing to the effects of the business depression. The churches have increased at the rate of 2 per day during the year. The increase of full members, as will be seen from the above table, is 39,063.

FOREIGN MISCELLANY.

The *Hour* understands it is no secret that Alexander Collie is living in Barcelona.

A Mormon has been sentenced to two years' imprisonment for polygamy by the Federal Court of Utah.

The Vendôme Column has at last been rebuilt, and workmen are preparing to set up the statue of Napoleon I. in its old place on the top.

A most destructive hurricane has occurred in the Philippine Islands. It is said that 250 persons have been killed, and 3,800 houses destroyed.

The *South of India Observer* says that the jewels worn by the little Guickwar of Baroda at the landling of the Prince of Wales are estimated at two millions sterling.

Prince Bismarck, a German paper states, sent his congratulations to Mr. Carlyle on his birthday, and received an answer expressing unqualified sympathy with the prince's statesmanship.

It is announced from Washington that the Pope, complying with the invitation of the United States Government, has consented to send several works of art to the Philadelphia Exhibition.

A special telegram by Atlantic cable states that Mr. Moulton has commenced an action against Mr. Beecher for malicious prosecution, and that thus the question of Mr. Be-cher's guilt will again come before the Supreme Court.

A Mentone paper gives a rumour that the Emperor of Russia is about to conduct the Empress thither, spending three days incognito at Paris on their way. Comte de Schouvaloff, of the Imperial household, has already arrived at Mentone.

An immense quantity of human remains have been discovered in the hollow walls of one of the wards of the old San Andreas Hospital, at Lima. Between 4,000 and 5,000 skeletons have been counted, and it is supposed that the bones belong to victims of the Inquisition.

Three deaths are announced from Paris, that of the Vicomte de la Gueronnière, a political writer who was a senator and ambassador under the Empire; the Marquis de Saint Georges, a dramatic author; and M. Achille Jubinal, formerly a Government member of the Imperial Corps Législatif.

A letter from the Duc d'Aumale is published by the *Journal de Paris*, in which the writer, referring to the Senatorial elections, says that he shall be happy to continue to represent the Department of the Oise in the political assemblies of the country. M. Thiers has been requested to stand as a candidate for the Senate in the Saone and Loire. He has, however, declined, having already accepted an offer from Belfort.

A Penang telegram received at the Colonial Office states that the insurgent Malays were driven out on the 22nd from a position in a mountain pass, where they had strongly fortified themselves. This success was due to the gallantry and judgment of Captain Chauner, who with a party of Ghoorkas surprised and took a stockade flanking the position. Another telegram states that there is occasionally some shooting at the British forces from places of concealment, but that the fighting is considered to be at an end.

The Great American Exhibition.—The Philadelphia Centennial Exhibition, according to report, will sustain the American reputation for "big" things. The exhibition is to be the largest ever held. The seven main buildings cover 48½ acres of ground, and not only is the whole of the space already taken, but 200 small and additional buildings are being erected. In the machinery department alone there will be about 1,300 exhibitors. The art department will be wonderfully crowded. The Government of Japan has given £120,000 for the purpose of making a display of the natural and artificial products of the Empire.

The Methodist Episcopal Church, in the Via Poli, near the Fountain of Trevi, Rome, is now completed. The edifice is in the Gothic style, graceful but simple. There are seats for 250 persons. It was opened on Christmas Day. American in origin, it receives hearty support from evangelicals of every denomination. Its communicants amount to ninety. At the morning and evening services 300 persons were present. The sermon was preached by the Rev. Theophilus Gay. In the evening there was a reunion of all the evangelical residents in Rome, presided over by the Rev. Dr. Vernon, pastor of the church. The speakers included the Revs. Piggott, Weitzecker, Cocorda, and Conti. During the proceedings a congratulatory telegram was received from the Free Church of Florence.

The Pope and the Lord Mayor of Dublin.—A telegram from Rome states that at his audience with the Pope the Lord Mayor of Dublin (Mr. M'Sweeny) read an address, thanking His Holiness for the manner in which he had been received, stating that Ireland was rich in affection towards the Holy Father, and imploring the Pope's blessing on the Catholics of Dublin. His Holiness, in reply, said that he was greatly moved at the proof given him of the affection of the people of Dublin. He spoke of the constancy of Irishmen in their devotion to Catholicism, and expressed gratification at the celebration of the O'Connell Centenary. He sent his blessing to the city of Dublin. The Pope also received the good wishes of the Sacred College. Cardinal Patrizi read an address, in which he declared that any reconciliation with the enemies of the Church was impossible. His Holiness, in reply, said it was necessary to be energetic, and never doubt of the future. The evils and injustice from which the Church was suffering were increasing, and all should pay for their removal.

Gold in the Depths.—The *Melbourne Argus* says:—"The most important discovery ever made in connection with gold mining in this colony, with the exception of the original discovery of gold in 1851, occurred here on the 11th of September. It is the finding in the shaft of the Magdala Company, at Pleasant Creek—or, as it is now called, Stawell—of a gold-bearing quartz reef at the unprecedented depth of 1,681 feet, or about 700 feet further into the interior of the earth than gold has ever yet been obtained in Victoria. The managers of the company since they struck the reef have gone on sinking so as to ascertain the thicknesses of it in their claim, and they have passed ten feet of it without as yet having gone through it. Some specimens of the stone have been sent to the School of Mines at Ballarat. These specimens, weighing altogether 10½lbs., were treated by two different processes, the result being at the rate of 19dwt. 17gr. per ton of stone by one process, and 14dwt. 15grs. by the other. The only trustworthy test that the shareholders can have is to send a full section of the lode taken from top to bottom—say fifty, seventy, or a hundred tons—to the kiln, and then through the battery. The legal manager writes:—"It is our intention to open up the mine in a systematic manner, and orders have been given to the mining manager to lay timber down for a kiln of not less than between 200 and 300 tons."

Lieutenant Cameron's March across Africa.—Further details are to hand respecting Lieutenant Cameron's expedition. The gallant explorer, in traversing the breadth of the entire continent from Zanzibar to Angola, met, on the whole, with a favourable reception by the natives. He reached Benguella on the 7th, and Loanda on the 19th

Nov., with fifty-seven East Coast men, all in good health. It was Cameron's intention to remain at Loanda until an opportunity arrived for sending his men home round by the Cape to the East Coast. It is understood that the intrepid traveller has accumulated some very valuable geographical materials, besides a large amount of general scientific information. Of course the especial interest attaching to his mission is the great question of the connection of the Congo with the great Eastern lakes. It appears that he followed a large river flowing out of Lake Tanganyika in a south-westerly direction, tracing its whole course till he came upon a new lake, which he named "Livingstone." From this body of water a second large river runs westward, which the lieutenant, having traced it for a considerable part of its length, believes to be the Congo. It would seem that he was unable to continue along the river on account of meeting with a tribe of hostile natives. He had to choose between fighting his way through these unfriendly tribes, with the risk of losing all his journals and papers, or of taking a different direction. The latter alternative seemed preferable, and though it prevented the absolute verification of his important discovery he has personally no doubt that the stream flowing out of the Livingstone Lake and the Congo are one and the same.—*Daily Telegraph.*

French Politics.—Marshal MacMahon has written a letter to M. Buffet, thanking him for the speech he delivered in the Assembly on Friday on the Press and the State of Siege Bills. The marshal says that the Government appeals to true Conservatives, as defined by M. Buffet, to uphold the Conservative union in the new Chambers. He hopes, moreover, that the majority of the electors will espouse these views. Many of the Paris papers comment in severe terms upon the letter. The *République Française* says that its principal object appears to be to place the official candidates, revived by M. Buffet, under the patronage of the Chief of the State. The anti-Republican *Figaro* asks whether it was politic to make such use of the marshal's name. Even the *Journal de Paris*, which habitually supports the Government, objects to the semi-official character of the letter, which looks, it says, as though intended to cover M. Buffet by Marshal MacMahon. Some of the papers affect to believe that the letter is not authentic, and will be disavowed. In the National Assembly on Friday the discussion on the Electoral Districts Bill was resumed, the principal question before the House being whether Paris should elect one deputy for each 100,000 of the population, and consequently nineteen deputies in all, or whether the capital, like the rest of France, should return one deputy for each arrondissement with less than 100,000 inhabitants, and two for each arrondissement having upwards of that number, and so have altogether twenty-five deputies. The result was a compromise which gives Paris twenty representatives. A reduction was also made in the representation of Lyons, which in future will only send six instead of eight deputies to the Chamber, as proposed by the committee. M. Paris presented the report of the Dissolution Committee. They have modified their original recommendation, and now propose the 16th of January for the nomination of the senatorial electors, the 30th of January for the election of senators, the 20th of February for the election of deputies, and the 8th of March for the meeting of the two Chambers.

ELECTION INTELLIGENCE.

East Aberdeenshire.—The result of this election last Wednesday was as follows:—

Gordon (C.)	1,903
Hope (L.)	1,558
Majority for the Conservative candidate	345

There were 24 spoilt votes. Mr. Fordyce, the deceased member for the division, was a Liberal; General Gordon is a Conservative. On the result of this election the *Aberdeen Free Press* makes the following explanatory remarks:—

> The election of a Tory by the East Aberdeenshire constituency, it must be at once admitted, is a discouraging fact. At the last contested election, when the whole county returned only one member, the Liberal candidate was returned by a majority of two to one over the Tory candidate, who was in many respects a stronger man personally than the gentleman who has just been returned; and now the Tory candidate is preferred to the Liberal by a majority of six to five. There is a great and unmistakable Liberal declension here. If we look beyond the voting list, however, and examine the circumstances under which the election was fought, the declension will appear considerably less startling. It will be found that there are not wanting tolerably solid grounds for the conclusion that there has been no actual declension whatever as compared with the state of things at the time of the last contested election. How, then, are we to account for the Tory defeat of 1866 and the Tory victory of 1875? In a very simple manner. The issue before the electors on the former occasion was of a much less exhaustive character than on the latter. The question of religious equality was not raised as a practical matter in 1866, and to the fact of its being so raised on the present occasion, and that in a peculiarly sharp and definite manner, is mainly owing the Liberal defection. Had that element—as involved in the two subjects brought prominently forward during the contest, the disestablishment of the State Church and the theological views of Mr. Hope, the Liberal candidate—been excluded from the issue before the electors, there is no reason whatever to suppose that the result would have been one whit more favourable to the Tory cause than was the case in 1866. On the various other questions of the day, and more particularly on the several agricultural questions in which the constituency is most closely interested, there was no retrogression observable in the opinions of the electors. Indeed, so far from that being the case, the Tory candidate, acting under the guidance of those who knew the conditions on which alone the votes of the electors were to be secured, voluntarily offered to support a series of reforms more thoroughgoing and exhaustive than any that were seriously asked for by the Liberals of ten years ago. The question of religious equality, which had scarcely emerged above the political horizon in 1866, and can scarcely be said to have affected in any way the issue before the Aberdeenshire constituency in that year, has now, however, come into great prominence. What with the realisation of important reforms on the Liberal programme, and the remarkable, and as gratifying as remarkable, advance made by the Tories under their present leader, it has practically come to be the testing question between the two political parties. Through accident, rather than of purpose, it was, as we have said, brought before the electors of East Aberdeenshire in an exceptionally sharp and definite manner. The result showed that the Liberalism of the division was too weak to bear the test. It was not that the electors had relapsed into Toryism, but that their political convictions were not robust enough to bear the additional strain which the progress of events has placed upon them. Their weakness was manifested in two ways. Not a few who have been regarded as good Liberals, and who still claim to be regarded as such, deserted the Liberal candidate because his theological views were different from their own. And among these, we believe, were actually some who have openly committed themselves to the cause of religious equality by identifying themselves with the movement for the liberation of religion from State patronage and control. Of the movement Mr. Hope was an outspoken and consistent supporter, yet certain of his fellow labourers in that field so far laid aside their consistency and their principles as to judge of his fitness to deal with political questions by his theological belief, and to help to send to Parliament one whose only definite declaration of policy was that he would resist to the utmost the abolition of sectarian privileges. In other words, in exercising their right as Parliamentary electors, these so-called Liberals deliberately put aside their political principles and objects, and tested the candidate merely by his qualifications for Church membership—thereby as politicians doing the very thing they say Parliament itself has neither the capacity nor the right to do.
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> The other mode in which the weakness of the East Aberdeenshire Liberals was evidenced was the influence of the parish ministers. That class generally has a natural and close affinity with Toryism, and Mr. Hope having declared himself a warm supporter of the disestablishment of the Church, the clergy were naturally—now that disendowment is no longer the dream of a few "fanatics," as it once was, but a practical political question—incited to a specially active opposition to his candidature. In the "heterodoxy" of the Liberal candidate they found a powerful weapon wherewith to operate to his disadvantage; and with a persistence and rancour which only their order can exhibit, they traded upon the unpopularity of his theological views and the weakness of their parishioners with fateful effect. They found cordial lay allies in the army of paid canvassers in the field in the interest of the Tory candidate, who found the cry of theological heresy too effective not to be employed to the fullest extent—in fact, but for its coming in handy at the latter part of the contest, many of these gentlemen would have been able to make but a poor show of work for their wages. The consequence was that, between the spiritual intimidation of the parsons and the attentions of the canvassers, the allegiance of many of the less intelligent or, say, stupider sort of Liberals—though the Tories are "the stupid party" *par excellence*, there are stupid Liberals—was shaken, and the desire for political reform was lost sight of amid what in the end assumed the proportions of an orthodox "panic." The issue was decided not on political but on theological grounds, and the victory was not that of Toryism but of religious "orthodoxy."
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> Other influences of a subsidiary kind were at work in disorganising the Liberals in the constituency. Apart from the theological question, it may be assumed that the Tory canvassers had swept into their net not a few of the indefinite class of electors, whose action is determined not by political principle but by the circumstances of the hour, and who, had the Tory organisation been less perfect, might have held by the Liberal side. It also appears to be beyond question that a large section of those Liberals who had attached themselves to Mr. Ainslie had, despite the excellent and loyal example set by that gentleman, so far allowed personal feeling to interpose as to lead them to vote against their own party and professed principles. The religious question, however, has been the rock on which the East Aberdeenshire Liberals have for the most part stranded. This the more intelligent of their opponents know perfectly well; and the fact of its being so gives a more hopeful aspect to the defeat than it would otherwise have had.

Huntingdon.—Sir J. Karslake having retired, it was thought the Solicitor-General would have come forward for this borough. Instead of him, Lord Hinchinbrook, eldest son of the Earl of Sandwich, has issued an address, in which he announces himself as an independent Conservative, in favour of the union between Church and State, and of religious teaching in schools. Belonging to the army, he would take an especial interest in measures affecting that branch of the public service. His lordship intends to make a personal canvas of the electors.

Ipswich.—Mr. West, Q.C., and Colonel Tomline have both declined to contest this borough again. Mr. Cobbold, brother of the deceased member, and Mr. William Newton of the Amalgamated Society of Engineers, London, have come forward; the latter is promised the support of the Liberal Association. In his address he enforces the necessity for unity in the Liberal ranks, and says the brilliant measures passed by the late Administration require the closest watching to protect them from the insidious attacks of those who oppose their enactments. The treatment of the Merchant Shipping Bill evinced the indifference of the present Ministry to the cause of popular reform. Among the Liberal measures of great importance yet to be passed he enumerates the assimilation of the county with the borough franchise, such a redistribution of seats as will insure to every voter as nearly as possible an equal weight; religious equality, retrenchment of public expenditure, and land-law reform (with which is involved a complete revision of the game laws and of local taxation). He concludes a long address by setting forth his special claim to the support of working men, asking, however, for no special legislation for the labouring classes, but he most emphatically demands that they shall be free from all disability, and shall stand in the eye of the law in an equal position with all other classes in the State.

Epitome of News.

On Christmas Eve the Queen gave a treat to the children of Whippingham School, near Osborne House, and distributed gifts to each child. Her Majesty was accompanied by Princess Louise, Prince Leopold, Princess Beatrice, and the Marquis of Lorne.

The Princess of Wales attended service in the Palace Church at Copenhagen on Christmas Day, accompanied by the King and Queen of Denmarck.

A vacant seat is certain to be found for the new Solicitor-General, and it will probably be managed by promotion to the Upper House.

Hospital Sunday in London next year has been fixed for the 18th June.

On Christmas morning the annual swimming handicap, open to all England, was decided in the lake in Hyde Park, some hundreds of persons being present.

The death is announced, on Christmas Day, of Mr. James Keene, who for half a century has been proprietor and editor of *Keene's Bath Journal*, a paper well-known in the West of England. Mr. Keene, who was very much respected in Bath by all classes, had attained the ripe age of eighty years.

Sir Josiah Mason, who has already built an orphanage and almshouse at Birmingham, at a cost of 250,000*l.*, and who has since given 130,000*l.* for the endowment of the new Scientific College in that town, is now about to hand over to the latter institution the goodwill of his pen manufactory, which he has just sold to a joint-stock company for about 100,000*l.*

About ten o'clock on Sunday morning, while a Finchley train was leaving the platform at the Great Northern Railway Station, a young man attempted to get into a first-class carriage, but missed his footing and fell beneath the wheels. When taken up he was found to be horribly mutilated, and died shortly after being taken to the Royal Free Hospital, Gray's Inn-road.

The following declaration has received the signatures of sixty clergymen of Birmingham, who are desirous of reducing the expenses connected with funerals, so far as may be consistent with due respect to the dead:—"We, the undersigned clergy of the town of Birmingham, with a view to reducing the expenses connected with funerals, would respectfully suggest that no hatbands, scarves, or gloves be henceforth presented to us on such occasions." Among those who are favourable to the movement we may mention Canon Wilkinson, D.D.; Revs, I. C. Barrett, H. B. Bowlby, R. B. Burges, J. G. Dixon, T. D. Halsted, G. Lea, I. Spooner, and A. R. Vardy.

At two conferences of social and temperance reformers, held in Edinburgh, on the 11th and 18th instant, the clauses of a "Suspensory Liquor Bill for Scotland" were unanimously agreed to. They are to the effect that it shall not be lawful to consider any new application for licence in any district so long as there is more than one licensed house to every 750 of the population; that in districts where no licensed house exists, no licence be granted without the sanction of a majority of the ratepayers' that no place of amusement, recreation, instruction, railway station, river or coasting passenger steamboat, be licensed to sell intoxicating liquors; that all licences held by grocers, bakers, and confectioners shall be at once abolished.

The death of Lady Chesterfield, following upon that of Mrs. Childers, under equally lamentable circumstances, has provided the medical journals with a text on which to hang one of their customary dissertations touching on the "incautious use of powerful drugs as alleviators of pain." The cause of Lady Chesterfield's death was an overdose of tincture of opium. Mrs. Childers was supposed to have been suffocated with the fumes of chloroform; and in both cases the habit which the sufferers had acquired of keeping a supply of the anodyne beside them to which they could have recourse when pain attacked them with intolerable acuteness seems to have been dangerous, to say the least.

The morning papers announce that the Queen has been graciously pleased to revive the dukedom of Gordon in the person of His Grace the Duke of Richmond, who inherited Gordon Castle and the estates of the last duke of that name. Her Majesty has further signified her pleasure to raise the Earl of Abergavenny to the dignity of a marquisate; to confer an earldom upon Lord Wharncliffe, and to bestow an English peerage on the Earl of Erne. The following gentlemen will, we have reason to believe, be summoned to the House of peers;—John Ralph Ormsby-Gore, Esq., member

for North Shropshire; Henry Gerard Sturt, Esq., member for the county of Dorset: John Tollemache, Esq., of Helmingham Hall, Suffolk; and Sir Robert Tolver Gerard, Bart., of Bryn, in the county of Lancaster.

The number of letters, newspapers, and Christmas cards posted in London and the country on Christmas eve was far beyond all precedent, and, as many of the trains were behind time, thus increasing the difficulties with which the Post Office had to contend, it was found to be impossible to complete the sorting in time for the despatch of the night mail trains from London. Indeed, so great was the pressure of business that, although all the available force, numbering nearly 1,000 persons, was on duty at the Chief Office, some bags containing letters to be forwarded could not even be opened.

From the beginning of the new year the rate of admission to the Crystal Palace on ordinary Saturdays will be 1s., and on ordinary Mondays, 6d. The railway fares will at the same time be materially reduced.

The Bank Holiday on Monday was very generally observed in London and its suburbs. The weather was dull and cheerless, the mild temperature of the previous day having been succeeded by a dull and heavy atmosphere, accompanied at times by a drizzling rain. Notwithstanding these unfavourable circumstances, however, the railway-stations were crowded by large contingents of excursionists to the various suburban places of recreation and amusement, the theatres in the metropolis at the same time maintaining the traditional character of Boxing Day.

The death of Earl Stanhope is announced. It took place at Bournemouth on Friday. His lordship's historical works and hearty love of art and literature had gained him the respect and admiration of a wide circle of his countrymen. His lordship wrote "A Life of Belisarius," "A History of the War of Succession in Spain," "A History of England from the Peace of Utrecht, 1713-83," his chief work, published in 1837-52; a subsequent "History of the Reign of Queen Anne," also "Court of Spain under Charles II.," "Life of the Great Condé," "Historical Essays." The deceased nobleman, who was in his seventy-first year, filled the office of Under-Secretary of State for Foreign Affairs in the Wellington Ministry 1834-35, and again, as Lord Mahon, he was Secretary of the Board of Control in Sir Robert Peel's Administration in 1845-46. By his death Viscount Mahon, M.P. for East Suffolk, succeeds to the earldom, and a vacancy in that constituency will consequently take place.

Dr. Tyndall yesterday afternoon delivered the first of the usual Christmas lectures adapted to a juvenile auditory at the Royal Institution. The subject treated was electricity, and the illustrations, which were numerous, were all of the most simple, practical kind, the lecturer entirely eschewing the use of elaborate apparatus.

A pauper inmate of Horsham Workhouse died in the union on Christmas Day from the effects of gluttony. He attacked his Christmas dinner so ravenously that in a few minutes he was choked.

At ten o'clock last night, while the transformation scene was revolving in the pantomime of *Aladdin*, produced at the Alexandra Opera House, Sheffield, a gauze festoon on the stage caught fire and the flames spread across the scene and burnt two girls severely. There was a very crowded house, more than 5,000 persons being present. As soon as the fire was noticed a rush was made for the stairs, down which the people hurried frantically. The lessee, Mr. Brittlebank, promptly came forward and reassured the people, many of whom resumed their seats. The fire was got out before it spread beyond the stage, and the performance continued until it was completed.

Messrs. Gordon and Gotch have just issued "The Australian Handbook and Almanac and Shippers' and Importers' Directory for 1876."

Mr. W. W. Robertson has purchased the Cruikshank Art Collection on the part of the Royal Aquarium and Summer and Winter Garden Society.

Mr. Henry Fisher, organist of the Congregational Church, Blackpool, and member of the Council of the Tonic Sol-fa College, has just passed the examination for the degree of Bachelor of Music, at Cambridge University.

THE ALEXANDRA PALACE.—The establishment of the Alexandra Palace as a permanent place of entertainment for the public, may now be looked upon as an accomplished fact, since the directors' report contains such satisfactory items as a balance of £23,024 18s. 4d. Many adverse conditions have had to be combated, not the least of which has been the imperfect railway accommodation, through which numbers of people have been hindered from visiting the Palace, but in spite of which 1,307,857 visitors have been registered during the past six months. When the proposed direct communication is effected with the Midland, Great Eastern and Metropolitan railways, this drawback will be remedied, and as the executive seem alive to the necessity of keeping up the reputation they have fairly earned for liberality as caterers for the entertainment of the public, there is every reason to believe that the programme for 1876 will rival that of the present year. Out of the 1,307,857 visitors to the Alexandra Palace, 443,136 were admitted by season tickets, and this number will, doubtless, be greatly augmented as the district becomes more populated. The directors recognise this source of revenue, and are making arrangements for the sale of their 260 acres of uncovered ground.

LORD SHAFTESBURY, THE LONDON SCHOOL BOARD, AND RAGGED-SCHOOLS.

AN able and apparently weighty letter from Lord Shaftesbury appeared in the *Times* of Thursday, which, *apropos* of the controversy connected with the Ragged School at Ogle-mews, was a general lament of the destruction of the ragged-schools of the metropolis through the action of the London School Board. The friends of ragged-schools and their band of self-sacrificing teachers were, says his lordship, doing their best to wash, feed, civilise, and Christianise the gutter children by thousands, when the board system came into operation.

> Very shortly (he says), by its commands for larger and better buildings, for improved teachers, and a higher standard of secular education, and for, in short, an enormously increased expenditure, proved to us that our occupation was gone. The schools were broken up, and 30,000 children were dispersed. How many were gathered up by the new establishments I cannot say; I can only assert that a vast number of the most forlorn creatures have been sent to the rightabout, and can never, unless the present system be greatly modified, be again collected into one teachable body.

Lord Shaftesbury contends that though the education given in these schools was not of a "high secular" order, it was "an admirable practical education," better adapted than the other to enable these children "to make their progress in life." He estimates that the ragged-school system has, since 1870, "taken off the streets and placed in a way of honest livelihood more than 200,000 children, most of whom without these efforts would have been found among what are ordinarily termed 'the dangerous classes,'" sending them to the colonies, or finding openings for them in the army, navy, domestic service, or various trades. There does not seem to be any dispute as to the value of the work done by ragged-schools in the past, but the sweeping charge brought by implication against the London School Board could not pass unchallenged without seriously tarnishing the prestige of that establishment, and impairing its future usefulness. We have received a letter on the subject from an esteemed correspondent, who, for a long course of years, has devoted himself with self-sacrificing zeal to ragged-school teaching in the east-end of London, and whose sympathies would naturally lead him in the same direction as Lord Shaftesbury. The following is his impartial testimony on the subject:—

SIR,—I have observed with great regret that Lord Shaftesbury has thought it right to take advantage of a recent incident to renew, as the representative of the ragged-school interest, his old controversy with school boards, and, as a ragged-school superintendent of fifteen years' experience in one of our largest ragged-schools, I should like the opportunity of telling the other side of the story. First as to the facts that have occasioned a renewal of the controversy. An inspector of the London School Board finds some children playing truant, and a most elementary examination proves that they are literally without education. He proceeds against the parents, and they plead that their children attend the Ogle-mews Ragged School. This is one of the schools which a Government inspector—not an official of the London School Board—has declared to be inefficient, and which, during the years that have elapsed has not been made efficient. The London School Board has nothing to do with the question of the efficiency of these schools. That is determined by the the provisions of the Act of Parliament and by Education Department. Nothing can be more unjust, therefore, than to blame the London School Board for this; and any one who has watched with impartiality the course they have taken could know that, so far from pressing harshly against either ragged or private adventure schools, they have rather stretched the Act in the interests of many of them, and have given every encouragement in the way of time to enable the required standard to be reached.

When the parents of these ignorant and untrained children appear before the magistrate, the representative of the Ogle-mews Schools first supports the parents' plea, but afterwards, finding that the crass ignorance of these children says little in favour of the education given in this inefficient school, he admits that the attendance is so irregular that the school has not a fair chance; and under the guidance of Sir Robert Carden he brings up for examination before the magistrate a row of their best scholars. The magistrate, not unnaturally alarmed at the proposed extension of his duties, refuses to have anything to do with these fresh arrivals, and confines his attention to those previously before him. Now, Sir, in this state of the facts I venture to say that it is the representatives of Ogle-mews that ought to be blamed. They have allowed their vested interests to stand in the way of the London School Board securing the proper education of these children. Compulsion in London is at best a terribly difficult task; and if inefficient rival educational agencies are encouraged by public opinion to do what they can to obstruct it, it will be quite an impossible one. Sir Robert Carden and his friends are in this dilemma—either these children were fair specimens of the Ogle-mews scholars—in which case the sooner the school is closed the better—or they were irregular, even according to the ragged-school standard, in which case they ought not to have shielded the parents in a court of law.

I had intended to have added something as to the reasons why I, and others actively engaged in the conduct of the ragged-school enterprise, welcomed the advent of the Education Act and the London School Board, but this had better be done without reference to the personal quarrel referred to in this letter. With your permission I will leave this part of the subject for another week, only adding that already the wise and careful working of the London Board has justified in our opinion all reasonable expectations; and our wish is that it may go on gradually increasing its area of work until all, even the lowest Arabs of our East-end, are brought into school—an end impossible under the old ragged-school system, but not impossible under the new, if men like Lord Shaftesbury and Sir Robert Carden will assist rather than obstruct the work of the board.

I may add that my only official connection with the board is that of a ratepayer.

I remain, your obedient servant,

AN EAST OF LONDON RAGGED-SCHOOL SUPERINTENDENT.

Since we received the above letter, the defence of the London School Board from the pen of its chairman, Sir Charles Reed, has appeared in the *Times*. While expressing admiration of and gratitude for Lord Shaftesbury's efforts on behalf of ragged-schools, Sir Charles deprecates the language now used by his lordship, especially as in the House of Lords, when the bill was under discussion, the noble lord welcomed the measure, and spoke in a strain that implied the conviction that ragged-schools must be superseded by the operation of the Elementary Education Act. The gist of Sir Charles Reed's defence of the board is this:—

> It is very true that these children will not again be gathered as "ragged" ones, needing not only free schooling but also food and clothing; but Lord Shaftesbury will be glad to know that every child transferred to us, from 12,000 to 15,000 in number, has a place in some "efficient" school, and enjoys the advantage of the best educational training. Whereas the House of Lords was told by Lord Shaftesbury that "the great bulk of children in ragged-schools attended only six months in the year," and needed the gift of clothes to enable them to come, we find that their parents can send them decently attired and pay the 1d. fee without difficulty. In addition to this, our compulsory powers enable us to follow those of migratory habits, so that we secure a fairly regular attendance in whatever part of London they come to live; and this is a result not anticipated by his lordship, when he said, "As to the question of compulsion, I think I may safely say that with compulsion you will do next to nothing, and without it you will do nothing at all."
>
> Again, Lord Shaftesbury admitted that "it was never pretended to give to ragged-school children a secular education, according to modern notions"; but he is aware that board school rivalry has had the effect of inducing some of the best ragged-schools to raise their standards, so that they have maintained their ground without difficulty.

This it must be allowed, is a very satisfactory reply to the loose statements of his lordship. Sir Charles further shows that the course taken by the London School Board in respect to the Ogle-mews School was one of great forbearance ever since 1871, and that the managers of that school have declined to take the requested steps to make it "efficient," though scores of other schools of a like kind have availed themselves of the assistance proffered to Ogle-mews. Sir Charles does not see that there is no further need for the benevolent labours of Lord Shaftesbury and his colleagues, simply because a superior provision, educationally, is made for their children:—

> There are thousands yet to be "dragged out of the depths of human degradation" whom the board can do nothing for but educate. To find them their daily meal, to provide them with sufficient clothing, must be the work of charity, for the board can do no more than "pay or remit" the school fee. Lord Shaftesbury could, by a word, turn the influence of his agencies spread over London in this direction. If that word were spoken at the opening of the New Year he would inaugurate a movement of incalculable service, and tens of thousands of children would, by his beneficent effort, be enabled to avail themselves of the instruction which he admits the ragged-schools are not prepared to give, but which he knows, under the "Elementary Education Act," every child in the kingdom is now entitled to receive.

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JAMES DAVIS, Secretary.

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The Nonconformist.

WEDNESDAY, DECEMBER 29, 1875.

SUMMARY.

DURING the present holiday season the weather has happily been mild; a great boon to the millions who have but a limited command of the comforts of life. Christmas Day was as bright and genial as though it were in the early spring, and probably our great annual festival was as much enjoyed out of doors and at the fireside as in any preceding year.

The revenue returns for the quarter, though not published in detail, will, it appears, be more favourable than was expected. "There is," says the *Times*, in an anticipatory article, "an addition in these last returns of nearly half-a-million to the total increase for the year, and the Budget Estimate is substantially exceeded," and both the Customs and the Excise show an improvement. "Up to the 5th of December we were losing ground as compared with the summer months, but now the tide has somewhat turned. Instead of a diminution of the increase derived from the permonent sources of revenue, we have this time a decided advance. The increase over last year, which fell from 857,000*l.* in October to 666,000*l.* at the beginning of the present month, has now mounted again, and this time to 1,021,000*l.*—a very substantial improvement, which augurs well for the conclusion of the year." The fourth is always the most productive quarter of the financial year, and we hope that the present buoyancy of the revenue may be regarded as a sign that there will be a general improvement in trade during the year 1876.

The extract we have given elsewhere from a local paper fully explains the defeat of Mr. Hope, who was beaten by a considerable majority in the electoral contest in East Aberdeenshire. His outspoken views on disestablishment, and his private religious opinions, were fatal to his claims upon that constituency, though it has the reputation of being decidedly Liberal.

The French National Assembly is still in session in order to wind up the remaining business prior to the dissolution. The Cabinet is resolved to press forward the draconic Press Bill, which was strongly reported against by the committee to which it was referred. But M. Buffet is resolved to have this instrument to use against the Republicans during the elections, and on Friday last a majority of 73 supported him; the Left Centre and Bonapartists on this occasion voting with the Government. The Minister of the Interior at this sitting delivered a remarkable electioneering speech, in which he declared that to render the task of the President possible, "the country must send to the two Chambers men determined to support him, for it can never enter anybody's mind that the Marshal of France, the victor of Magenta and the Malakoff, can ever make himself the docile instrument of the Radical party, and the agent of subversive passions." This partisan appeal has been endorsed by the President, who in a letter semi-officially published, congratulates Mr. Buffet "on having so clearly defined the true Conservatives to whom the Government appeals, and who, by regarding exclusively the interests of France, will maintain the union in the new Chambers." The Paris journals are almost unanimous in condemning the publication of this note as a revival of the personal government under the Empire. The Ministry is evidently afraid of the success of the Republicans at the coming election, and will need every aid it can bring to bear, legal or otherwise, to coerce the constituencies in favour of their own despotic policy.

There is little new relative to the Eastern Question, except abundant details showing the anarchical condition of several of the provinces of Turkey, and the cruel oppression to which the rayahs are subjected by the ruling race. The Sultan continues to avow his resolution that the recent firman shall be carried out, and has appointed a court, consisting both of Mahomedans and Christians, to give effect to its provisions. But the letters from Constantinople speak of the hopeless disorganisation of the Government, the universal corruption of the official class, the fanaticism of the people, and the imbecility of the Sultan, who thinks more of "looting the Treasury" for the benefit of his favourites than of enforcing equitable laws. In Herzegovina the insurgents still harass the Turkish troops, whose efficiency is greatly impaired by the severity of the weather and scanty supplies of food and other necessaries.

The details of Lieutenant Cameron's journey across the African continent from east to west, will be anxiously look for. That distinguished explorer is now at Loanda after his long and toilsome journey, during which he followed a large river flowing out of Lake Tanganyika in a south-westerly direction, tracing its whole course till he came upon a new lake, which he named "Livingstone." From this body of water a second large river runs westward, which the lieutenant, having traced it for a considerable part of its length, believes to be the Congo, though unable absolutely to verify the theory owing to the hostility of a native tribe. Thus the secrets of the interior of Africa are being gradually brought to light by the intrepidity of the explorers who are worthily following in the footsteps of Dr. Livingstone.

For the present the scheme of a South African Confederation has fallen through, Lord Carnarvon having withdrawn it in consequence of the heartburnings it has caused at the Cape, and the unbecoming and underhand action of the local Ministry. Apparently the colonists generally are in favour of the plan, and will ere long take the initiative in measures for realising it.

This morning news from the Malay peninsula is satisfactory. The comparatively small forces at the command of the Governor have sufficed to drive the rebels from all their strong positions, and their leader has fled into Siamese territory. The telegram states that "the British power is now supreme in Perak, and only Mr. Birch's murderers are in arms."

REVIEW OF PARTY RELATIONS.

THE political and social events of 1875 have not been of a very striking character. Partly for this reason, and partly because we think their general effect may be better estimated in outline than in detail, it appears preferable in the few observations we are about to submit to the reader to deal with the summary of them, as shareholders are wont to deal at an annual meeting with the directors' report—take it as read. Our present purpose is to indicate, with as much impartiality as we can command, the relative position in which the political parties of this country stand towards each other at the close of the present year, as compared with that which they occupied at the end of 1874.

First, as regards the Conservative Government. It passed comparatively unscathed through another Parliamentary session, and made this year, as well as last, some capital during the succeeding long recess. The session, as it will be remembered, was the second of the existing Parliament. The first was judged of indulgently, and every allowance was made, as is usual in England, for the suddenness and unexpectedness of the circumstances which brought a Conservative Government into power. Last session opened with something like a public expectation that the political programme of the Ministry would be more severely scanned. The Cabinet had had ample time to make up its mind and to frame its measures. It was bound to vindicate its official capacity and the large majority which it could command in both the Houses of Legislature, by the production and subsequent enactment of measures which would satisfy the demands of the public. The standard by which its policy was to be judged was not very high, and its actual performances fell somewhat below even that standard. At the close of the session, it can hardly be said that the Conservative Government had much strengthened its position. Two or three palpable blunders in the conduct of the House of Commons had been committed by the Prime Minister, and his reputation for tact sustained serious damage. The coherence of the majority by which he had been supported had been somewhat shaken, mainly too by his own caprice. The proposals of the Government appeared to be tainted by the vice of weakness, and the line of policy taken was that of diluted Liberalism. The measures submitted to Parliament (mostly on social questions) usually fell short of compulsory authority, and men were told by Legislative provision rather how they ought to go, than how they would be made to go. For our part, we have less objection than many to this tone of legislation on social questions. No doubt it has its ridiculous side. We believe, also, with the Chancellor of the Exchequer, that it has its educational value. It is better that the people should be led to do what should be done for the realisation of public well-being, than that they should be sharply coerced to the discharge of their duties to the community. But there is little doubt, we think, that the extreme tenderness of the Government for special interests weakened its prestige, and when one came to take account of the immense political power wielded by Her Majesty's Ministers, it was almost impossible to escape the conviction that it had been wielded to little or no purpose.

Since the prorogation of Parliament, the Administrative functions of the Cabinet have been so exercised as both to shake and to strengthen its hold upon the country. The disasters which have occurred in connection with the navy; the Admiralty circulars which dealt with the question of fugitive slaves; and the light and almost jocular tone in which Mr. Ward Hunt referred to grave misfortunes which had occurred under his own department, produced a certain revulsion of feeling in the public mind, and will even yet, in all probability, be subjected to an ordeal of criticism from which Government have reason to shrink. On the other hand, however, its foreign policy has commended itself to general approval. The successful employment of its good offices in the maintenance of peace between France and Germany, and in the guidance of Belgium through an awkward difficulty arising out of some defect in her municipal law; the avoidance of war with Burmah and China, by the mingled firmness and caution of Lord Northbrook in the one case, and Sir Thomas Wade in the other; and the purchase of the Khedive's shares in the Suez Canal, have been pretty generally accepted as something more than adequate compensation for the departmental blunders to which we have alluded. On the whole, the position of the Conservative Government is as strong now, so far as can be judged from outward appearances, as it was at the beginning of the year. And the public speeches delivered by Sir Stafford Northcote at Manchester and elsewhere, and by Lord Derby at Edinburgh, have tended to confirm that position.

The internal state of the Liberal party and its general relation to the country have certainly undergone some improvement during the year. Since the choice of Lord Hartington as its Parliamentary leader, previous to the opening of the last session, his qualifications for that responsible post have been justified to a greater extent than was commonly anticipated. Cautious he has been unquestionably, but the antecedent circumstances which necessitated his election prescribed caution. Meanwhile, although on some leading questions of political reform his opinions lay behind those of the most active section of his supporters, he seems to have succeeded in establishing a basis of union which, for the time, at any rate, is sufficiently broad to hold the various sections of his party together. To act in harmony so far as there is harmony of conviction, and to recognise freedom of action in relation to those matters upon which there is difference of opinion, if we do not misapprehend the Liberal leader, constitutes his platform of party policy. So far the gain is undeniable—unity is thus made consistent with variety. Unity so far as it can be made to go; variety beyond that point of agreement. The different sections of the party have not been encouraged to unite with each other. Each is supposed to be, or declared to be, at liberty to pursue its own special objects, without interference from the rest. It will take some time, of course, to bring them all abreast. Circumstances rather than prescience will probably determine what will be the first point of importance upon which the whole body will move. Symptoms have occurred, of late, indicating a revival of political life and hope. It may, or it may not, be long before the constituencies of the country restore the Liberals to office. Meanwhile, nothing could be more favourable than the present arrangement for the successful agitation of such a fundamental question as that of disestablishment.

PRESIDENT GRANT AND DENOMINATIONAL EDUCATION.

THE recommendation in President Grant's Message with respect to such an amendment in the Constitution of the United States as will prohibit any support of denominational schools from public sources of revenue, seems likely to provoke some controversy. There are people who write as though the President expected his recommendation to be carried as a matter of course; but it is scarcely necessary to say that such people know little either of the political situation in America or of the danger against which the President wishes to guard his fellow-countrymen.

The political situation is certainly not altogether clear: it never is clear at such a period as this, nor until the President is actually elected. There are just as many wheels within wheels in the politics of the United States as there were in those of Athens, of Rome, and as there are at London, Paris, and in Constantinople. There are always men, that is to say, who are playing the game of politics, hoping to win, fearing to lose, but ready to play any other game afterwards if it should suit their purpose. There are, probably, as many men of that kind in the United States as there are in England—which is, of course, saying a great deal, but nevertheless we believe it to be the fact. The influence of such men, in America, however, is not, in the beginning as it is with us. We have no public bodies corresponding with the State Legislatures. If our counties could legislate for themselves, Englishmen could understand what is taking place. But they do not, and therefore we may altogether misunderstand President Grant's policy.

This policy is clear enough. When the Constitution of the United States guaranteed the freedom and independence of religion, it was not anticipated by its great framers that it might be possible for the several States as such, to frame regulations, which, in effect, if not in form, would destroy their grand idea of religious equality. Recent events, however, have sufficiently proved that it is quite possible for religious equality to prevail in the abstract in the Constitution and not to exist in the concrete in the several States. Liberty and equality of worship may be enjoyed as it was never enjoyed or recognised until that Constitution was framed, but it was not dreamt of that such equality might be violated in respect to education. For this was before even Joseph Lancaster was heard of, and how could men then living anticipate such days as these?

Such days, however, have come. For years past the Roman Catholics have done their utmost to secure local legislation in their favour, and there are certain States where success, after continuous efforts, would scarcely be problematical. Such a State is New York, where there are more Irish Roman Catholics of the most ignorant kind than are to be met with out of Ireland itself. Thirty years ago the Common Council of New York debated this very question with Archbishop Hughes, and defeated the archbishop. But the grievance has grown and spread. It is raised again and again in New York, in New Jersey, in Ohio—wherever the Roman Catholic vote can be of material service; which vote is systematically sold to any or every candidate who will declare for the support, from State revenues and taxation, of denominational, that is to say, of Roman Catholic schools. During the last two years there is scarcely a State in which this question has not cropped up and interfered with the legitimate sphere of politics.

Now, the question is whether this subsidy of religion through the means of denominational schools is in harmony with the Constitution of the United States. We have nothing to do with President Grant's motives in raising it, but we are obliged to say that we agree with him that it is not. He may or may not have a party purpose to serve in recommending the revision of the Constitution, but that he is right in making such a recommendation we have not the least doubt. For, through the schools, the Constitution is being violated, and by-and-bye it may happen that it may also be overturned.

The amendments proposed by the President to provide against any such catastrophe are simple enough. They are as follows:—

First. That the States shall be required to afford the opportunity of a good common school education to every child within their limits.

Second. No sectarian tenets shall ever be taught in any school supported in whole or in part by the State, nation, or by the proceeds of any tax levied upon any community. Make education compulsory so far as to deprive all persons who cannot read and write from becoming voters after the year 1890, disfranchising none, however, on grounds of illiteracy, who may be voters at the time this amendment take effect.

Third. Declare Church and State for ever separate and distinct, but each free within its proper sphere; and that all Church property shall bear its own proportion of taxes.

These hang together, being based upon a common principle, which the Nonconformists of this country, at least, should understand; but it is the second which has provoked an opposition, that promises to be even dangerous. The religion that cannot long exist, in a free country, is up in arms against it. Naturally so. One of the correspondents of the *Daily News* writes as though it were a new thing for the Roman Church to be identified with the Democratic party. Why, it always has been identified with it and must always be. President Grant's Message has had nothing to do with it. But it has done one thing. Like Ithuriel's spear, it has made men declare what they are in regard to this question.

No one anticipates the re-election of President Grant, and we shall not know for some time who is likely to be the future President. But we believe that Mr. Grant has foreshadowed the line of future ecclesiastical

politics. It is melancholy to reflect that a religious strife may occur even in the United States, where all possibility of such strife seemed to have been avoided. It may occur, but there can be only one issue, and that is in the direction of President Grant's Message. It is late in the day to raise the flag of a fanatical ecclesiasticism in England; he would be a madman who would raise it in the United States. Nevertheless, there *are* madmen, but we do not see that they overcome those that are sane.

BURNING OF THE TRAINING-SHIP GOLIATH.

We are sorry to record the destruction of the training-ship Goliath, moored in the Thames off Grays, and opposite Gravesend. The lamp room in the forecastle of the ship was the scene of the outbreak. The lamps used to light the vessel after dark were fed with petroleum oil, and it appears to have been the rule to collect them every morning in the lamp room for the purpose of having them cleaned and retrimmed. It appears that at about eight o'clock one of the lamps was accidentally dropped by a lad named Lober, and the petroleum ignited and spread in liquid fire all over the deck. The alarm was instantly given, but so rapid was the spread of the fire that when Captain Bourchier, R.N., the officer in command, was called from his cabin, the whole deck was in flames. A terrible scene ensued. The horrified children, to the number of 485, all between the ages of seven and fourteen, rushed up from below through the various hatchways, which were with difficulty kept from being choked up by the crush and struggle, and as fast as they got on deck they hurried to the side of the ship nearest land as the point of escape. Unfortunately it was the most dangerous side of the ship, for a strong south-westerly wind was blowing full upon her broadside, and rolled the smoke and flame over in the direction of the shore. The poor lads, however, climbed over the bulwarks and hung in the chains, and wherever they could get hold for hand or foot, and the boats of the ship being instantly at hand, proceeded to take them off as fast as possible. The ship lay only about a hundred yards from shore, and a good many leaped overboard and swam to land, amongst whom were two young ladies, the daughters of Captain Bourchier, and two female servants. Mrs. Bourchier saved herself by jumping from a height of thirty-two feet into the water. The boats of the training ships Arethusa and Chichester, lying at Greenhithe, came down in a flotilla to help, in command of Captain Walters and several officers, and were instrumental in saving many lives. Captain Bourchier, who was severely burnt, was the last to leave the burning ship, and it was his belief that all the lads were saved. As the survivors were taken on shore, the people of Grays, a small town of 3,000 inhabitants, turned out *en masse* to receive them. The schoolrooms, places of worship, hotels, and private houses, were placed at their disposal, while all the coppers and kettles that could be obtained were pressed into service to get breakfast for the five hundred—less those who were missing. A very short time showed that the attempts to save the vessel were useless, for the hose, by the rapidity with which the flames licked the ship, had been destroyed, and within a quarter-of-an-hour the good old ship was alight from stem to stern. The captain regards the conduct of one of the boy mates, Bolton, aged thirteen, in keeping a barge alongside until she had about 120 boys on board, as having been the means of saving a great many lives. All hope of saving the ship appears to have been abandoned from the first, and she was burnt right down to the water's edge.

The bodies of two more boys belonging to the Goliath have been found. Fifteen boys are still missing. At the inquest on Friday evidence was taken as to the cause of the disaster. The lad who dropped the lamp which caused the fire was examined. He said he dropped the lamp when trying to hang it up, and he sought to put out the flames with his jacket. He is thirteen years of age, and commenced trimming the lamps last Friday. After the alarm but three minutes elapsed before the boys mustered with blankets. It was stated that there must have been about two and a half gallons of petroleum in the lamp-house at the time. About forty gallons were usually kept on board; and the coroner remarked that it was curious that there was no necessity for any licence or inspection, the law relating to the storage of mineral oil applying only to shopkeepers. The inquest was adjourned for a week.

The *Daily News* understands that Mr. [illegible] M. Torrens, M.P., is writing a memoir of the late Lord Melbourne, with sketches of some of his contemporaries.

Dr. de Jongh's Light Brown Cod Liver Oil.—In consumption its efficacy is unequalled. Dr. Nedley, physician to the Lord-Lieutenant of Ireland, writes:—"Of all the preparations of that valuable remedial agent, Cod Liver Oil, the most uniformly pure, the most palatable, and the most easily retained by the stomach, is Dr. de Jongh's Light-Brown Oil. I have habitually prescribed Dr. de Jongh's Oil in cases of pulmonary consumption, with very beneficial results, and I can confidently recommend it as the most efficacious kind." Sold only in capsuled Imperial Half-pints, 2s. 6d.; Pints, 4s. 9d.; Quarts, 9s., by all chemists. Sole Consignees, Ansar, Harford, and Co., 77, Strand, London.—Advt.

Literature.

"THE DEVIL'S CHAIN."*

A new story from the pen of the author of "Ginx's Baby" is sure to command a large share of public attention, and we are glad to state that in "The Devil's Chain," Mr. Jenkins has given another illustration of the originality of his genius as well as of his courage as a reformer. He has undertaken to unmask and to assail the demon of strong drink; and the result is not a mere "goody-goody" story, such as is not unfrequently written on this subject, in which the amiability of the writer is more apparent than the effectiveness of his moral teaching, but the most powerful contribution which has yet been made to the literature of the temperance party. We say this much without endorsing all that his book appears to impute to those who manufacture or sell intoxicating liquors. We have always felt that, so far as the liquor trade is carried on to the injury of the commonwealth, the largest share of responsibility, and therefore of guilt, rests upon the public, and that it is rather hard to single out for vehement attack a class for the respectability of whose business society has hitherto willingly stood sponsor. The author, in his dedication to Sir Wilfrid Lawson, says:—

It is a great thing done if we can get people to think about the reality, bearings, and size of an evil; and in spite of the exposures, through the Press, of the dismal fruits of the traffic in drink, I find men going about, and dining comfortably, and voting steadily, in utter disregard of their fell, disastrous, and diabolical effects. I cannot acquit myself of having too long done the like. I have therefore tried to bring into one small picture a somewhat comprehensive view of these evils, in the hope of rousing some men of quiet digestion out of their apathy, and so of aiding your noble work.

To accomplish this object Mr. Jenkins has employed the popular garb of fiction, if indeed it is correct to apply such a phrase to a work, every separate incident of which, sensational though it is, may be verified by the experience or observation of any intelligent man of the world. Ordinarily, a story with a moral purpose, not covertly suggested, but boldly put forward, is read under a sort of mental protest; but it is the distinguishing merit of Mr. Jenkins's story that, although its moral aim crops up on every page, its human interest is kept alive from the first chapter to the last, and that even its digressions—which in most books prove so tiresome—do not jar upon the reader.

The plot itself is a clever one. It opens with a suicide in St. Martin's-place; and all the tragical events which subsequently ensue are, more or less, brought into relation with the mystery of Helen Hurlingham's self-murder. As her body lies—"a bundle of clothes and clay"—in the street, her dissolute husband, who chances to be passing at the time, actually stumbles over it, and thus it happens that in the coroner's court he is made to tell the hideous story of his own fall and of her yet greater ruin. The bottle hurled both of them from a height of affluence and respectability to the lowest depths of social degradation; and yet even while the closing tragedy is in progress, coroner and jury, policemen, witnesses, and spectators, all seek relief in potations similar to those which before their very eyes have wrought the most deadly mischief. Two gentlemen were known to have been in the same room with Helen Hurlingham when she jumped out of the window into the street, and the dramatic interest of the story is not a little bound up with the subsequent identification and deplorable fate of these individuals. After the coroner's inquest, the reader is next introduced to the residence of Mr. Bighorne, a distiller and member of Parliament, the members of whose family circle possess a marked individuality. His daughter, stirred by the flaming appeals of a Belgravian Moody, makes her father's life uncomfortable by her somewhat satirical denunciations of his distillery. Mr. Bighorne, in a half-hearted way, repudiates the notion of his personal responsibility for the abuse of the article he manufactures, arguing that if used in moderation it is both harmless and good:—

"I wish I could think it were harmless and good," replied Miss Emily. "But even then, papa, you have never explained to me why it is necessary for you to buy up or build so many public-houses of your own. If it were not for your money and activity, I don't believe there would be enough of men with the means to take up house after house, as between you distillers and brewers is being now done."

The truth was that Emily, in her contests with the Evil One in Westminster, had been startled to find that that "Power took the substantial form of a bottle of creamy gin, bearing a blazoned label and the name of Bighorne." The son Henry, after passing successfully through a University career, had unfortunately been put to his father's business, and Emily, with too much reason, grows anxious on his account. "Henry was one of those irregulars who sometimes appear in families, and are said by physiologists to recall some forgotten type of ancestry."

"Indeed, I have been gravely assured by an eminent ontologist," Mr. Jenkins continues, "that he knows—in English families who can trace their lineage for long generations—of cases in which some unremembered Chinese or Malayan of the line has inconveniently turned up again in a living son or daughter."

The best defence the wealthy distiller is able to make assumes the character of a *tu quoque*:

"Do you know," said he, "the Dean and Chapter are said to own a lot of public-houses? Have you heard that the Bishop of London, when he goes from St. James's-square to Fulham, passes nearly one hundred public-houses owned by the Church of England? I'm as good as the Church, at all events."

In the midst of these family discussions Henry Bighorne suddenly disappears, without giving a clue either to the real cause of his flight, or to the place whither he has fled. The sequel, however, shows that he was one of the two gentlemen who were in the room with Helen Hurlingham when she committed suicide, and that a desire to shelter his companion—Mr. Delamarre, a leading statesman of the day—from exposure, has prompted him to seek an obscure retreat. He goes to the Black Country; and, in perhaps the most powerful chapter of the book, Mr. Jenkins describes his arrival at the cottage of Bill Knowsley, and, at the same time, sheds a weird light upon the social and moral condition of the mining population in the midland counties. When Bill brings home the stranger his wife tries to coax him to spend the evening under his own roof; but the ruffian, in whose pockets jingle the sovereigns given him by Henry, cannot resist the temptation of the public-house, and therefore goes there, as he says, while the supper is getting ready. As time passes on, and he fails to return, the poor woman follows him to his favourite haunt; and, with a strange feeling at her heart, which, whether it be regarded as a premonition of what was about to take place, or the result of mental depression, is described with great subtlety, she rushes on her doom. Seldom has there been so realistic a description of a terrible crime:—

At the far end of the room, near the fire, a party held on bravely with uproarious revelry. It was at this party that Sam the barman was blinking through the smoke. They were the choice boys of his custom, and when they got thoroughly under way, as they had now done, he knew them capable of any mischief. Over this select crew presided Mr. Bill Knowsley, four of whose sovereigns lay warm in Mr. Sam Rattler's till. Bill had begun the evening by saying he was only going to divide a pint of gin with three friends, and must then go away to meet a chum, but he had evidently changed his mind.

While Sam Rattler was thus gazing he heard the door open, and saw a woman enter, dripping with the evening storm, her wet shawl drawn close about her shoulders. She paused a moment and looked down the room.

"Doan't ee do it," said Sam in a low voice, as he saw her recognise Bill Knowsley and pass onward. Either she did not hear him or did not heed him, for she slipped silently down the room. Even then you could see by her walk that she was heavy with a double burden of life.

Bill Knowsley, sitting at the corner of the bay, glass in hand and far from drowsy, though terribly drunk, suddenly found his arm touched, and heard these words in his ear,

"Bill, Bill, remember th' gemman, and th' sooper all so nice; coom along, chap."

When Bill turned and looked at his wife, she wished she had stayed at home. There was a dead silence among the men.

"Ded'n I tell ee," he roared out, "never moure t' coom an' trouble I en this plaace?"

"Yes, Bill," said the poor woman, "but, Bill, remember th' sooper, lad, and th' man waiten at th' house."

Bill Knowsley finished his glass, and set it down, and rose up with wrath in his eye and the devil in his heart. Without a word he smote with his left straight out, as if it had been at the hardened "mug" of a bruiser, into the middle of the woman's face. Shrieking, she went down on her back, face no longer featured, face bloody and featureless.

"Take that—and that?"

The maniac's clogs were heavy. Once into her side, and—O my God! are you *men* who are looking on, are you men or beasts?—once again into her tender side! With that fell blow two lives went out.

Man! Man! Stay thy useless fury now. The work is done. No need to break or bruise the poor limp body any more. The spirit is already before the Judge of the quick and the dead.

Not a man in the room moved while Bill Knowsley exercised his admitted rights of home government. One or two laughed foolishly. One man said, "Sarve 'en right." The rest were cowed or indifferent. Bill Knowsley, glancing round savagely, as if to see whether anyone had any protest to make, sat down and called for more gin.

Then Sam Rattler came down the room, and after gazing a moment at the still heap that lay there weltering, he pointed to Knowsley's clogs, and said quietly but hoarsely:

"Theere's *blood*, Bill Knowsley. Thee'd best to mizzle."

Bill Knowsley, looking down on his boots, seemed to

*The Devil's Chain. By Edward Jenkins, M.P. (London, Strahan and Co., Paternoster-row.)

gather an idea. He got up, and casting his eyes an instant on his deadly work, slunk along the room and went out into outer darkness.

Returning home after this deed of horror, the murderer, in his drunken frenzy, drives Henry Bighorne out of his cottage, and the latter, whose constitution has been already enfeebled by excess, is exposed for hours to the pitiless fury of the storm which rages without. At last, smitten with brain fever, he finds shelter in the house of a good curate named Wood, who watches over him like a brother during an illness, which anxiety, weakness, and exposure, render fatal. Before Henry dies, Mr. Wood is made the depositary of his secret. When all is over, the curate makes a journey to London and discloses to Emily the sad fate of her brother, being ultimately rewarded for his good-Samaritanism, as the reader would fain hope and indeed is allowed dimly to discern—with the hand of the brave, true woman.

We have said enough to show that the author has constructed an ingenious plot. Indeed, although the characters are very numerous, considerable art is displayed in making each of them illustrate some special form of intemperance, and at the same time assist to advance the action of the story. For example, Mrs. Hurlingham commits suicide immediately after receiving intelligence of the disappearance of her daughter, whom she has endeavoured to shield against the possibility of a fate like her own; but the poor girl—another victim of the Drink Moloch—subsequently turns up at a well-known and fashionable music-hall at the West-end, which Mr. Jenkins anathematises in powerful language:—

> The clergy, backed by all decent people, have sought in vain to clean out this foul nest of vice. It is too popular; it is under too lofty patronage; it is managed with devilish cunning; and the profits are so enormous that any sum can be afforded which is necessary to establish its irreproachable respectability. Outside wait long trains of hackney-coaches, carriages, broughams with servants in livery, some of them boys unschooled except in horsemanship and vice; inside, the seductive strains of music, the whirling dance, the brilliancy of gold and shining mirror and blazing gas, and the sensual enchantments of mercenary beauty tricked out in borrowed plumes, or in the glittering spoil of wild nobility and of *parvenu* wealth, are supplemented by the winning presentment of exciting drink.

That such places should exist in the metropolis duly licensed by magistrates under the authority of Acts of Parliament, shows that our practice but little accords with our profession, and that we are as active in making criminals as in punishing them. Nor is this the only light which Mr. Jenkins sheds on the darker side of London life; for throughout his book there are many indications that he has studied that darker side with the eye of a philosopher and of a practical politician. No doubt it will be alleged that he is a sensational writer; but we believe that chapter and verse can be given for every incident he describes. In the last chapter the ship which is bearing the fugitive Mr. Delamarre to New Zealand is destroyed by fire through the recklessness of a drunken sailor. Nothing could well be more sensational than a catastrophe of this nature; but within the last two years such an occurrence has actually taken place. Perhaps in a future edition Mr. Jenkins may, like Mrs. H. B. Stowe, give his "proofs."

HAYDON, THE PAINTER.

Here we have a full-length portrait of a most remarkable man. Sketches and caricatures, miniatures and silhouettes, we have had in plenty; but the great defect was that Haydon was not allowed to paint his own portrait. The opinion of the producer was always too prominent. His son has done the work well—is clear and discriminating on the whole, and writes with ease and vigour. If he makes too strong a statement now and then in the memoir, it is easily qualified by turning to the Correspondence and Table Talk, where we have a repository of the most exquisite biographic material. Here we have Haydon at his best in the midst of his friends—Lamb, Leigh Hunt, Keats, Wordsworth, David Wilkie, Mrs. Opie, Miss Mitford, Miss Barrett, and a host of others. What a genius was his, and what a history! At one time the "Lion of the town"—dukes and earls contending for his society, with a host of loving students round him at that school of design which he founded—amongst them those whose names are now the very greatest in English art, and with highest hopes for the future; and then, neglected, misfortunes coming on him not "single spies, but in battalions," till at last he is in absolute want, and prison—to which he was several times sent—was perhaps welcomed as a relief, or would have been, had he not so tenderly loved his family. Admitting that there was a self-willed, unmanageable element in Haydon, a scorn for the weak in high places, and an incapacity either to truckle to the Court or to society, his case during these last sixteen years of his life does seem very hard. He had done much to raise the tone of English art, he had trained splendid artists—all the Landseers were glad to study under him—he saved the Elgin Marbles to the nation, and was in many ways high-minded and patriotic. But he would not bow to the Royal Academy, with which he was nearly all his life at open feud, nor would he seek favour from the State in the available way; and when the days of misfortune came upon him, the aristocracy who had treated his art as they would any other pastime, held aloof. Much as Haydon's impracticality might be to blame for his sad fate—his true friend, David Wilkie, often warning him ineffectually, and being placed in awkward positions by his attacks on others—yet it appears that his sufferings were far beyond his deservings; and when we consider that, not only was his genius unique and, in one respect, marvellously productive, but that personally he had many attractive elements, we may well wonder that such a man was so absolutely left to his fate in wealthy England.

In combination with bold thought and powerful imagination, we have in Haydon the sensitiveness and much of the visionary fancifulness of a woman. He was prone to see a slight too readily, and never forgot a fancied wrong. His critical instincts were far keener than is usually found in combination with large creative power; and when he quarrelled he usually contrived to make the breach perpetual by a skilful unerring charge at the weak or the sore place. And we see supremely in him what is sometimes found in natures of exceptional tenderness—there was closely allied with artistic instinct and sensitive egotism, a kind of scorn for the great, the successful, the strong, simply as such. Much of the misery of his life may be traced to this, and it is possible that in his case, as in others, his friends found it very difficult to aid him. A proud-humility goes ever with him—when he finds a defect in "Dentatus" on a view of the Elgin Marbles, he dashes out the figure on the canvas, and for "three months he spent his days, from morn to midnight, drawing, alone, from them." Never was there a more patient or more conscientious artist. His kindness to struggling merit was unsurpassed. He commissions Keats, when in Oxford, to trace out a young man whom he had seen copying an altar-piece by Morales at Magdalene, and in whose work he saw promise, that he might help him. "Only be industrious and succeed in your art, and that is all *I* require," he said to Bewick, too poor to pay a premium; and in the same spirit, he spoke to others of his scholars. This generosity, allied with extraordinary quickness to discern undeveloped bent, made him revered by all, and most of them never forgot his care and his aid. We can well imagine the pain with which in the days of adversity, he records that—"Edwin Landseer, though under as great obligations to my instruction, and more for bringing him forward in the world—for I sold his first picture—did not, for fear of the Academy," sign the letter or join in that presentation of cartoons made to him for his exhibition of 1818 by the rest of the Landseers; who begged him to accept the drawings as a mark of their gratitude and regard.

Haydon's prolonged and bitter duel with the Academy was the main cause of his failure: a second concurrent cause, as he maintained, was his contest with Mr. Payne Knight, whom he mercilessly exposed in the matter of the Elgin Marbles. His biographer writes on this head:—

> In a conversation with Jeremiah Harman, the banker, and art-connoisseur, Haydon said, in reference to his own ruin, "My crime was in refuting Payne Knight. "It was," said Mr. Harman. "And I shall never be forgiven." "You ought not," retorted Mr. Harman; "young men should never give themselves airs." That is just it. The Elgin Marbles might be lost to the nation, and England left to the laughter and scorn of Europe, because Mr. Payne Knight, being a man of rank and connection, and a leading connoisseur in art, is not to be refuted by a young painter who knows better, but of no position in society. It is often said that a democracy revenges, and it may be true, but it is certain that an aristocracy never forgives.

Along with these traits we discern another, seldom found so strong in men of his type. When he was so far indifferent to the object under study, his shrewdness and his foresight were prevailing. He clearly foresaw the Indian revolt afar off; he prophesied Wordsworth's greatness; and he wrote the following about Mr. Charles Greville (Clerk of the Privy Council), which now reads almost like a prophesy:—

> I do not know that I like Algernon Greville's brother so well as most people. He is a fussy man, too fond of meddling, and affects to be so very diplomatic. He has that contemptible tendency in a man of telling "little womanish tea-table lies"—as George II. said of Chesterfield—which make mischief in families. D'Orsay tells me Greville keeps a regular daily journal of everything he sees and hears. If he does, God help his friends! for, if he records as he talks, he will put down a great deal of what he neither hears nor sees, but suspects.

As illustrating a certain tendency of such minds, that letter to Wordsworth about Leigh Hunt at p. 22, vol. ii., may be cited as very characteristic and significant. But we choose rather to bring out the more attractive features of the man in our short space—the more that his faults and failings, as is always the case in such histories, have been so disproportionately dwelt on. He was devout, as he was pure, and with all his insight remained faithful to the simple religion of the Bible. Thus he writes to his son at a very critical time—the depth of affection being only equalled by the wisdom and the tact shown in the method of the letter:—

> You are quite right to read history; make yourself master of the histories of Greece and Rome. The English people are in many respects not unlike the Athenians without their art, and like the Romans without their profligacy. Read your Bible daily. There is no more interesting book in the world, and it is becoming more necessary to read it and study it, because I already perceive a tendency among our scientific men, in all their pride of knowledge and what they call discovery, to set the Bible aside as an Oriental legend. Do not believe them. The Mosaic account of the Creation is the most simple and the most natural, and will be found, you may rely on it, confirmed by science, when science has got down to the real facts. Generalisation, founded on our present knowledge of the laws of nature, is the very thing which our present acquaintance with those laws does not justify. I am convinced that no thoroughly established and settled theory will be found to contradict the truths revealed in the Bible. But you are too young yet for me to enter further on the subject. I only tell you of it to put you on your guard. You will find many men, old and grown-up men, who will laugh at the Bible. Don't believe them. Mathematics are all very well; but the differential calculus, my dear boy, can never prove or disprove the existence of God. Read your Bible, do your duty, and leave the rest to God.

The "sanguine buoyancy" which upbore him amidst many trials was almost equalled by his love for his friends, which nothing could abate. In his journal for March, 1817, we read:—

> Keats has published his first poems, and great things indeed they promise. . . . . Keats is a man after my own heart. He sympathises with me and comprehends me. We saw through each other at once, and I hope are friends for ever. I only know that if I sell my picture Keats shall never want till another is done, that he may have leisure for his effusions—in short, he shall never want all his life while I live.

It was whilst he was painting his picture of Lazarus that one of his saddest periods came. Money got short, credit ran out, and at length the bailiffs were in his house. But as Wordsworth says there is—

> Sorrow that is not sorrow, but delight
> To hear of, for the glory that redounds
> Therefrom to human kind, and what we are,

And so Haydon's suffering is relieved in the light of history by incidents such as this:—

> Not one of the dukes or earls came forward to assist him. Three times the bailiffs came, yet he went calmly on—after the third visit telling Bewick, who sat as his model, "Egad, Bewick, if they come again I shan't be able to go on."
>
> The first sheriff officer who arrested him was so overcomeat being left alone with this awful head of Lazarus staring out from the grave-clothes, that on Haydon coming in, he refused to take him prisoner, accepted Haydon's word to meet him at the attorney's, and rushed from the painting-room.

And although it is painful to think of such a man left alone in such depths of despair; yet there is such a self-denial and determination to save those near to him from sharing his deepest pangs, as almost lifts his conduct into heroism. For months his journal is little more than a record of degrading poverty. Entries such as these follow day by day:—

> Obliged to go out in the rain. I left my room with no coal in it, and no money to buy any.
>
> ——
>
> Arose in great distress. Prayed earnestly.
>
> ——
>
> Not a shilling in the world. Walked about the streets, I was so full of grief. *I could not have concealed it at home.*
>
> ——
>
> Arose in an agony of feeling from want.
>
> ——
>
> In the greatest distress. Merciful God, that Thou should'st permit a being with thought and feeling to be so racked.

Sometimes the biographer allows himself to become a little over warm and overfluent, which Haydon himself never was. As thus:—

> He became the "lion" of the season. Public societies, a sure sign of prosperity, sought the honour of his "name and subscription." Illustrious dukes called upon him. Fine ladies coaxed him out of pen-sketches for their albums. Clergymen "entreated"

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* *Benjamin Robert Haydon.* Correspondence and Table Talk; with a Memoir, by his son, FREDERIC WORDSWORTH HAYDON. With fac-simile illustrations from his Journals. In Two Vols. (Chatto and Windus.)

his interest with patrons and Ministers to give them livings, or make them deans and bishops. More modest applicants sought "appointments only" under Government. Strangers sonneted him, asked his autograph, which, of course, meant a cheque or a sketch. Refugees openly begged his "generous charity," and the young art-students, as a delicate compliment, shaved their whiskers and wore square-toed boots and broad-brimmed hats in imitation of their idol. Then they called upon him to discuss the "Elgin marbles." All this was highly troublesome to Haydon, who hated to be disturbed in his painting-room, and had no money to subscribe, interest to give away, or time to gossip. Nor did his own circle of private friends behave less absurdly. They appear to have written sonnets in turn. Leigh Hunt, in the character of a bard, led the way. He "approves and blesses." Miss Mitford "sheds tears." Reynolds apostrophises him as the "Saviour of Art." Somebody else sends him to heaven as a modern Raphael and Michael Angelo rolled into one. Another adds the qualities of Leonardo to his credit, and calls upon Europe to build him a palace and endow him with riches. Wordsworth and Keats were the only two who kept their judgment, and wrote something sensible. But the rest "adulated" him to a degree that first flattered him, then made him angry, then made him laugh, and ultimately showed him how difficult and delicate a matter it is for a man of any fame to regulate the ardour and enthusiasm of zealous friends. They always are so ardent, kind, and enthusiastic about their hero, they are very likely, with the best intentions, to please his worst enemies. But they get some little fame themselves by admiring what they cannot do.

Over and above the interest that must be felt in Haydon himself, the letters afford us the opportunity of studying closely many of the greatest men and women of the time. He certainly had the power of drawing confidences. An instance will be found in Wordsworth, who on one occasion writes:—

> You desire that my merits as a poet may be acknowledged in my lifetime. I am quite satisfied on that head. With me it must be a work of time; but I frequently receive acknowledgments of gratitude from strangers in all parts of the island.

We do not hesitate to say that these letters and table talk form a most valuable contribution to the history of art and literature in the past generation. And it must be added that the editor has selected and arranged them with uncommon judgment, adding many notes that contain *ana* and anecdotes. Every page has thus its point of interest; and if the memoir may not take rank with the selectest biographies, it is honestly and forcibly done, so prudently observing fair limits that the book will, no doubt, have a wide audience, as it well deserves.

We fancy we observe one mistake. The name "Wauf," at p. 65, vol. ii., should be "Waugh."

"*MOROCCO AND THE MOORS.*"*

Morocco, it is evident, has advantages and drawbacks almost equally balanced. The climate is excellent—in the months of December, January, February, March, and April, the temperature varying but little day or night—provisions are cheap, especially butcher meat, which can be purchased of the primest, at 2d. per lb. There is plenty of sport for those who wish it, and abundant opportunity to study character and to see novel sights and scenes. The Mahommedans, too, have now got a touch of European culture, which renders them much more attractive than was their wont. But, on the other hand, the roads are rough, the hotels, save in Tangier or Morocco, are of the most primitive character, as are the houses generally, and certain insects, indescribable as they are familiar, are so abundant that the oddest plans are resorted to, to get of them. For instance, "A sheep is confined in the room and the bloodsuckers are thus induced to collect upon the fleecy victim, which is presently driven out with its cargo of live-stock."

Another pest is the house-fly, and a third the locust, which are every year more or less present. But Dr. Leared tells us that—

> Morocco is subject at certain intervals to the sudden appearance of immense hosts of them, which cover the face of the country, destroying in their progress every vestige of vegetation. These hosts come invariably from the south, where in the wastes of Sahara they are bred. But when they have once migrated they are apt to remain in force and to multiply for some years. They travel in such well-defined masses that, while the face of one portion of the country has been suddenly changed by them from that of spring to autumn, an adjoining portion, perhaps only separated by a stream, will remain almost entirely unattacked. The Arabs attribute this to discipline, and declare that the movements of the insects are regulated by an individual locust which they term "the sultan."

Dr. Leared took care to see some portions of the country not commonly visited; he writes with reliable information, in a clear and picturesque way, and as he had ample opportunities of judging, we may take his word that for phthisis and some other complaints no climate could be better; but it is well, of course, that people should be plainly told of the drawbacks they will have to face. In this respect the book will be found of real value to not a few; we confess that what above all interested us was his glimpses of the various races that people Morocco, and their widely-contrasted ways and customs—Arabs, Moors, Jews, and negroes.

> The Arabs came originally from the Sahara, over whose boundless wastes a large proportion of their race still wander. The primitive custom of living in tents made of goats' hair still remains with these Arabs of Morocco, who inhabit all the country west of the Atlas as far down as Mogador. They are agriculturists; but one of the obstacles to the development of the country is their restless and quarrelsome nature. These Arab tribes are continually at war with each other. It is unhappily the policy of the Government, on account of its own weakness, to encourage these dissensions, in order to preserve the empire from more serious danger. Hospitality even towards an enemy seeking an asylum is one of the patriarchal virtues which the Arab still retains.
>
> The Moors are essentially townsmen. They are the degenerate descendants of that section of the Arab race who, in the eighth century, after establishing the powerful kingdom of Fez, overran a large portion of Spain. There with varying fortunes they remained till the fifteenth century, when they were finally expelled, but, as is well known, not without having largely contributed to the advancement of science, literature, and art, in the country of their adoption. The language of the Moors of Morocco still bears testimony to this brilliant and long connexion of their ancestry with Spain. Many Spanish words are interspersed in the Arab dialect they speak.

The Moors fill the chief places in the Government; but the Jews have become wealthy, as they have done in most places, and exercise great influence in many directions:—

> The Jews of Morocco, about whom we have already said a good deal, are descended from those of their race who, expelled at various periods from European countries, found in part an asylum in that country. They are, however, mainly derived from the Israelites who were expelled from Spain in 1492, and from Portugal in 1496, and form at present a large and important section of the population; yet, considering their number and position, it is difficult to conceive why they bow their necks so submissively to the yoke, for they are browbeaten, despised, and treated with habitual harshness. The anomaly is the stranger for the reason that in a certain sense they are a dominant and powerful race. Love of gain, cunning, and self-interest teach them how to be indispensable to the Moors. In Morocco, as elsewhere, the Jew is a master of finance, and turns his knowledge to the best account. Some of the highest places of trust are held by Jews. They farm the taxes and negotiate many matters of public business with the outside world. They live principally in the towns, where, as usual, they give themselves up to trade. Some branches they almost monopolise. They are butchers, bakers, silversmiths, engravers, tailors, shoemakers, and leatherworkers; but rarely carpenters, and seldom, if ever, masons, blacksmiths, potters, saddlers, curriers, or boatmen. As a rule, the Jews are comparatively fair-complexioned, and, when dressed in the costume of Europe, pass readily for Europeans.

It is rather odd to learn that the Jews are largely patronised as butchers by the Moors, but this is explained at once by the care which the ceremonial usages accustoms the Jews to take in the selection of animals for food. But we were hardly prepared to hear that certain superstitions are so inveterate amongst the Jews of Morocco. Dr. Leared says:—

> The belief of these Jews in the "evil eye" is very steadfast. They assure you that far more deaths take place from this than from natural causes. The sign of one harmless piece of superstition may be observed in almost every house. The city of Morocco is greatly infested by scorpions. In order to keep such venomous intruders out of the houses, a paper on which is drawn the rude picture of one or two scorpions is stuck on the doorpost of every house. Above this, in Hebrew characters, is an array of mystical words arranged on the principle of the ancient *abracadabra*. Below it is written a solemn imprecation. The rabbi who prepares this precious document must, in order to make it effective, rightly observe certain circumstances. It must be written only on the first night of Sivan, near Pentecost, and previous to his labours he must immerse himself three times in a bath, as also cut his nails.

The Jews, it seems, although subject to the general laws of the country, are allowed, within certain limits, to settle their own disputes, according to their own *shraa* or civil law, which accords with the Mosaic law—a great advantage, more especially as the oath of Jew or Christian is not received in the courts.

In Morocco, as elsewhere, the negro contrives to subsist; but, as elsewhere also, he is a drudge. Dr. Leared writes:—

> The negro population of Morocco is considerable, and a large proportion of it are slaves. But the subject of slavery will be again referred to. The negro of this country is more sightly and seems more intelligent than the west coast black. He is brought when a boy, rarely or ever as an adult, from the far interior. But many of the blacks are descendants of those who have inhabited Morocco for many generations. A large number of the free negroes are enrolled in the bokhary, the Sultan's black body-guard. These men enjoy certain privileges, and may aspire to the highest offices. The negroes of Morocco speak a language of their own called Guenaoui.

Dr. Leared does not limit himself to the merely outside view of things, but gives us a fair notion of the social life of various races, describing with great clearness the method of government, law, military system, taxation, &c. His description of the prisons and the bastinado is very readable and instructive. He is a naturalist, too, and his chapter on natural history and sport is specially good and attractive. We have said and quoted enough to show that Dr. Leared has added to our knowledge of Morocco; and, if not very substantially, he has certainly throughout written in a most graceful and picturesque manner.

* *Morocco and the Moors.* Being an Account of Travels, with a General Description of the Country and People. By Arthur Leared, M.D. Oxon, F.R.C.P., Fellow of the Royal Geographical Society. With Illustrations. (Sampson Low, Son, and Co.)

"*SHAKESPEARE'S PLUTARCH.*"*

Mr. Skeat has done much valuable work in relation to Shakespeare and other old texts, but he has not produced anything likely to be more serviceable than this version of Plutarch. What "Plutarch's Lives" have been to generations—communicating to many, who would else have lived altogether outside the circle of classic lore, an influence, a spirit of knowledge of the best in that vast life—everyone knows. A crowd of names at once occur to the mind in connection with the book, in which Charlotte Corday, though she is far from the finest, is one of the most prominent.

Mr. Skeat's process is this:—He takes up North's beautiful translation of the lives—the very version which served Shakespeare for his readings in classical biography, and selects just so much of the text as he deems necessary to a due appreciation of Shakespeare's obligations to the book. The text he uses is that of 1612—the fourth edition of the translation. There is reason to belief that this was the very edition which Shakespeare purchased, though, doubtless, he was acquainted with earlier editions. The reason Mr. Skeat has founded on this fourth edition is that it has been faithfully collated with others. Though North may have fallen into a few errors, they were not serious, were of such a character, indeed, as a good editor could easily remedy or remove; and as Mr. Skeat has done this with great care, we may risk the assertion that this is the most perfect and the most serviceable edition of Plutarch for English readers—even although it is but a selection. He has exercised a wise discretion in removing the old spelling in cases where nothing is lost, with a fine critical instinct retaining the discarded orthographies where there is real historical or etymological value. The book in this respect is an instance of that complete editorial tact which makes acquirement easy, but does not make it superficial, and is calculated always to carry the inquiring mind further on the wings of a true curiosity; so that we should not be surprised if this selection should suggest the idea of a complete new edition of North's "Plutarch" on the same plan, and certainly few men—perhaps, no man—could do it more thoroughly than Mr. Skeat. We should not forget to say that he has absolutely done all that could be done for the student in the way of notes and indexes; and we are bold enough to hazard the assertion that few students of Shakespeare will not be benefited by this book, while to all it will suffice to give a glance into that great old classic world.

THE *CONTEMPORARY* AND *FORTNIGHTLY REVIEWS.*

With an industry and devotion worthy of a better cause Archbishop Manning returns to the charge on behalf of the Papacy this month, with an article in the *Contemporary* to prove that the Pope never condemned Magna Charta. We do not know that it is of much importance whether he did so or not; but Dr. Manning's method of dealing with the question is scarcely calculated to smooth away the British prejudice which he laments. He says it was not the Charter itself that the Pope condemned, but only the mode in which it was obtained. The barons ought to have gone cap in hand to Rome and have besought the Holy Father as the acknowledged serzerain of the kingdom to reprove and punish John's backslidings. But, inasmuch as they presumptuously took the law into their own hands, and without so much as "by your leave," forced John to sign the Charter, the Pope was justly angry, and said so. Dr. Manning owns, indeed, that John's surrender of the Kingdom to the Pope as his liege lord was "disgraceful" to the former, but only because it was "insincere." So far as the latter was concerned, he was acting in accordance

* *Shakespeare's Plutarch.* Being a Selection from the Lives in North's Plutarch which illustrate Shakespeare's Plays. Edited, with a Preface, Notes, and Index of Names and Glossarial Index, by the Rev. Walter W. Skeat, M.A., formerly Fellow of Christ's College, Cambridge. (Macmillan and Co.)

with the "constitutional law of Christian kingdoms and the jurisprudence of the Christian world." The archbishop evidently contemplates with satisfaction a state of things in which kings were the Pope's vassals, and England a petty farm of the ecclesiastical empire. It is well, no doubt, that such outrages on our common sense should be freely published and circulated. But we are not quite sure whether the indifference with which they are received is a sign of contemptuous apathy or of the hardening effects of familiarity. It strikes us it is getting high time that English people awoke to the extraordinary progress that is being made by priestly arrogance in this country. Mr. Frederic Harrison bids us take refuge in the "Positive Religion." He dwells this month upon the "conservative powers of Positivism, and assures us that it alone can satisfy the cravings to which an *effete* priesthood professes to minister." There is always much food for reflection in Mr. Harrison's writings; and the present article is no exception. He describes very powerfully the advantages of "synthesis;" or, to speak more practically, the system of systematisation of human life. In fact, he does it so powerfully as to make us feel rather uncomfortable lest such systemising of us should ever be actually accomplished. The "anarchy" that he deplores does not seem to us so very terrible. After all, the incomplete synthesis of philosophy, science, religion, and government is a stage of progress through which we must pass, and it cannot be hastened. Indeed, nothing could be more disastrous to human progress than such a prematurely practically synthesis as it seems to us Comte advises. It would be like a premature closing and hardening of the sutures of the skull, compressing the brain and marring all future development. It may be very child-like, but there is a very real synthesis of life in the words, "Whatsoever ye do in word or deed do all in the name of the Lord Jesus." If a man will refrain from absolutely identifying religion with theology, and will remember that under the New Testament the spirit is more than the letter, we think he need not go beyond the pages of the Bible for a religion that will dominate his whole life quite as much as the most fanatical Positivist could desire. Mr. Harrison defends the retention of the word "priest" by his co-religionists; but explains that it means nothing more than a schoolmaster, critic, and newspaper editor rolled into one. We fear, however, that the word has certain attributes of supernatural power so closely fastened to it by long association that if a "Positive" Church *could* be set up, the second generation would be found infected with superstition by this word alone. The remaining contents of this month's *Contemporary* are of an average character—a remark from which we cannot except Mr. Gladstone's pleasing latinisation of a hymn of Dr. Neale's. Mr. Max Müller's article on "National Education" is substantially the address on which we have already commented.

The *Fortnightly* has a timely article from Mr. E. A. Freeman on "The True Eastern Question." On this subject he speaks some home truths which very much need enforcing. The real "Eastern Question" he holds to be not how we can best play off the greed of one Emperor against another, nor how we can maintain a barbarian despot as a pawn in the political game, but rather how the cruelly oppressed population of the Thessalian provinces are to be rescued from the misery and degradation to which they have been so long sacrificed in the supposed interests of the balance of power. Mr. Freeman writes from personal observation, having just returned from a visit to the eastern coast of the Adriatic, where he had interviews with several representatives of the insurgent people. And he writes feelingly, and not without indignation at English "zeal for the Turk and his Prophet." "Here, with many minds, the Eastern question means how to keep the Turk in. In the lands where the Turk is something more than a name, the Eastern question means how to turn the Turk out." At the same time Mr. Freeman is in favour of no violent measures. What he suggests is a gradual emancipation by means of local autonomy under the suzerainty of the Porte. The article deserves to be very extensively read and carefully pondered. We drifted into an unjust war once, mainly through popular ignorance of the real questions at issue; and with lighthearted statesmen in power there is no telling what may happen again, unless we are on our guard. On matters of foreign policy political machinery is of little avail. What is wanted is the prevalence of sound moral conviction. As to the general "value of political machinery" Mr. Leslie Stephen contributes an article, the scope of which is to maintain that while such machinery can do little or nothing to create opinion, it can do much to develope and ripen the opinion by which it has itself been created. He deprecates the doctrine that Parliament ought to be a sort of national microcosm, or an England on a diminished scale, with all the proportions of party strength preserved. He maintains that the educational province of Parliament is often overrated, and that its business is rather to carry out effectively the prevalent opinion of the time. Professor Clifford, who seems to be of opinion that physical research is the best—perhaps the only—preparation for moral teaching, contributes his lecture on "Right and Wrong." It is ingenious and subtle. But such discourses on conscience always remind us of the play of *Hamlet* with the part of Hamlet omitted. There is an interesting "Word on Alexander Dyer," by Mr. John Forster, written, we are informed, by way of preface to a forthcoming catalogue of the library bequeathed by the former to the South Kensington Museum. We are glad to observe from an advertisement in this number that "in January, 1876, it is proposed to begin in this *Review* a survey of home and foreign affairs, to be continued from number to number." The Liberal party needs a great deal of education just now, and in matters of politics the *Fortnightly Review* may well exert a very healthy influence.

BRIEF NOTICES.

New Readings of Old Parables. By the Rev. CHAS. ANDERSON, M.A. (Henry S. King and Co.) We open every new work from Mr. Anderson's pen with pleasurable expectation, sure of finding some fresh aspect of truth presented with singular, if not exceptional, candour. In the preface to this book the author says that his endeavour is to "read the Parables of Jesus by the aid of the thought and reason of the present day, ignoring, as far as possible, the mass of mystical interpretation which centuries of Church controversy have accumulated," and that it is his conviction that "the true danger to religious belief lies, not in scientific inquiry, but in a too great readiness to sacrifice the claims of a living present to those of a dead past." Mr. Anderson would, we think, have succeeded in this endeavour if he had elaborated his thoughts a little more than he has done. He has given us some strikingly suggestive matter, but the impression produced upon our own mind on reading it is that his work is rather a reaching-out after truth than a full grasp of it. This attitude of mind is, however, so rare and so precious, that it is possible to learn more from it that from any dogmatic inferences or statements. Properly to exhibit the character of this work we should quote one or two of its brief discourses, instead of this we will give a few of the passages that we have marked. Here are two from the "Marriage Feast":—

This "Kingdom of Heaven," which is here "likened unto a marriage feast," what is it? the after life or this life? Most assuredly and most evidently not the after life, but the kingdom of righteousness in this life. There is nothing more remarkable than the way in which the religious world delights to put God and heaven as far off as possible, and this in spite of the words of Christ, which say, "The Kingdom of Heaven is within you."

Both *bad* and good are gathered into the Kingdom of Heaven. So says Jesus, as against the Pharisees, pietists, bigots and spiritually selfish, of His own day and of all days.

This from the "Prodigal Son"—

So the doctrines of the schools are false. The Heavenly Father does not demand penance, atonement, bitter humiliation. He asks nothing of the sort; only a return of the heart and steps homeward, a coming back to one's self, not a negation of self; he checks the self-humiliation; and when the son is "yet a great way off, his father has compassion, falls upon his neck, and kisses him," that is, God does this. Such is the Gospel of Jesus. But the priests of the churches, Protestant as well as Catholic, close the door against this loving doctrine. There must be a bloody sacrifice, they say, a victim and years of penance. Then they will open the door—for God—just a little way.

One more from the Pharisee and the Publican:—

What then, to sum up, is the moral of the story? It would appear to be this. Of the two, it is better to be a sinner and know it, than to be a mere formal, "respectable" Church or chapel "member" and account one's self a saint.

Any one who, from our recommendation, may read this book will thank us for having recommended it, which we gratefully do.

The Life of Samuel Hebich. By Two of his Fellow Labourers. Translated from the German by Colonel J. G. HALLIDAY. With a Preface by the Rev. G. T. FOX, M.A. (Seeley, Jackson, and Halliday.) Of all the laborious and useful men who have been sent out by the Basle Missionary Institute, Samuel Hebich was one of the most eminent. He had many peculiarities of character, strong individuality marked by plain and, to many, uncouth and unconventional manners. He liked to have his own way, and he always called a "spade a spade," but he was full of a burning zeal for the extension of the Gospel, which never left him from the time that he consecrated himself to God until the time of his death. He was the first German missionary to the East Indies—his field of work being mainly at Cannanore and the surrounding district. Here he laboured for a quarter of a century, from 1834 onwards, and exercised a singularly powerful and extensive influence, not only over the natives, but over the British officers and soldiers. Many an old Indian will remember him, and many now living have cause to remember him with the most fervent gratitude. This record of his work is very carefully and honestly compiled, and supplies a gap in the great historical record of Christian missions. It is also an answer to those who sneer at missionary work and its results. Canon Fox well calls attention to this. The Christian Church is the richer for the knowledge of Hebich's life, his boldness, his steadfastness, his self-denial, his proof of the living power of the living Gospel.

Grace for Grace. Letters of the Rev. WILLIAM JAMES, of Albany, U.S.A. With Introduction by D. L. Moody. (Hodder and Stoughton.) These are unquestionably remarkable letters, but probably the sentiment, sometimes, as it appears to us, it somewhat impulsively expressed, would not bear a logical examination. They were written to individuals, and deal for the most part with certain unripe, doubting, or self-distrustful states of Christian experience. There are cases in which they would be found eminently useful, for Mr. James was a skilled physician for a diseased soul. We believe that some persons have found very unsound doctrine in this work; we say, that to many it will be a helpful one. It is the result of the actual and long experience and observation of a man whose godliness would stand the test of any criticism.

Eastern Life, Present and Past. By HARRIET MARTINEAU. A New Edition, with Illustrations. (E. Moxon, Son, and Co.) The reissue of this favourite work of Eastern travel will be welcomed by hundreds of readers in preference to almost any, if not every, newer book of its class. It is a book—but, surely, all know this—which it is a simple delight to read. Nothing written since it was first published, now thirty years ago, has equalled it in brightness and fulness, and nowhere does one get such a vivid picture of Eastern life written with such human interest. We are glad that Miss Martineau has sent forth this new edition without alteration. There was hardly a necessity for giving even the reason for doing this. She has given more than one, but the best is that it is unquestionably still used as a companion in Eastern lands, "while those who read it by the fireside are best pleased to accept it as it was written." We are of the latter class, and therefore thank Miss Martineau for resisting any and every temptation to re-set or re-cut a literary gem.

Anna Ross. A Story for Children. By GRACE KENNEDY. (Frederick Warne, &c.) Miss Kennedy's style reminds us somewhat of Mrs. Sherwood's, and this story is altogether such a one as that very popular authoress would have written. It is the story of a little girl who was left an orphan. She was to spend six months at one uncle's house and six months at another, and at the end of the latter period to choose with whom she would remain. The first family are gay, fashionable, and rich, and are willing to adopt her. The second is that of a poor Presbyterian minister. The life in these two homes is described, and their distinctive moral influences well brought out. Which did Annie choose? Let the little children read her interesting story, and they will find, and also find the reason of her choice.

Only Me. An Autobiography. By the author of "Up to Fifteen," &c. (Religious Tract Society.) This is one of the most wholesome tales for boys that has lately come in our way, and that is saying a great deal. It tells of a crime arising from vicious companionship and moral weakness and what was its result. In this case the crime was overruled for good, our young hero being sent on board one of the reformatory training ships. The description of life on board the ship is extremely interesting, and we feel indebted to the author for the cheerful and hopeful picture of that life that is here presented to us, for it is evidently a sketch from personal knowledge. There are a good many young schoolboys who might be the better for reading Andrew's autobiography.

The Story of the Robins. By Mrs. TRIMMER. (Frederick Warne and Co.) This is a delightful

edition of our delightful old favourite, and not an abridged edition, but with every word of the original and some capital coloured pictures into the bargain. It has always been a mystery to us how Mrs. Trimmer could have managed to write a tale that has been so popular, and that still deserves to be popular. She was not the sort of person one would have expected to do it, but she did it, and so probably did more good than in anything besides. This is one of the "Home Circle Library."

A Fine Old English Gentleman; Exemplified in the Life and Character of Lord Collingwood. By William Davies. (Sampson Low, Marston, Low, and Searle.) Thackeray's character of Collingwood will be remembered by all who have read the "Four Georges," and it probably suggested this work. Mr. Davies has brought some literary skill to his subject, and a faculty for reflection of a rather uncommon order. He describes his work himself, not as a biography, but as a "biographical study," and this is the correct description of it. All the materials of a most interesting biography are, however, here. The salient points of Collingwood's life are described with accuracy and animation, and an extremely readable and suggestive book is the joint result of narrative and reflection. At the same time Mr. Davies does not always think wisely, and here and there his pen runs loose and wild. Especially, for instance, when he contrasts what he considers to be these degenerate days with the days that produced a Collingwood, and when he very pointedly suggests that we ought to have hung the First Buonaparte as soon as we had caught him. When Mr. Davies has lived a little longer he will learn—at least we hope so—to withhold such writing from print. Nevertheless he has done good service in giving us this portrait of a brave, dauntless, and self-sacrificing man, who served his country for years with little reward, and was always at her disposal in her times of greatest need. Such a man is worth looking at and thinking about at any time, but we have Collingwoods now, Mr. Davies notwithstanding, who are fighting foes quite as strong as the French. We should not wonder if some writer were to say, fifty years hence, that this time of the nineteenth century was its most heroic time.

The Bible for Young People. Vol. II. From Moses to David. By Dr. R. Oort. (Williams and Norgate.) There can be no doubt that the idea of such a Bible for young people was a very good one. To afford a simple and easy way of satisfying an inquiring mind about the leading events of Scripture history, and to set each in its true place, is an undertaking worthy of all encouragement; but it is open to the danger of falling between two stools—of being too conservative or too advanced and rationalistic; and we are afraid that here and there this work goes too far in the latter direction. Thus we take it as too specific a charge against the supernatural to recommend the book to the bulk of those who wish a Bible for the young in our country.

Let us beware of resting our religious convictions upon supernatural revelations! "But was not Moses sent by God?" it may be asked, undoubtedly he was. "Did not God reveal a certain measure of truth to him?" Assuredly He did. Moses was one of those children of the promise whom mankind has to thank for its religious progress. Amongst all peoples and in all ages there have been, and still are, such men. But though the revelation which falls to their lot may be higher than that of others to whom they serve as guides, yet it is not different in kind, and is not supernatural. That which is true and good commends itself by its own excellence to the reason and conscience of everyone who unites the power of perceiving the truth to a love of the truth when perceived, and who strives after purity of heart. By this means each one of us may receive revelations from God.

There can be no doubt of the learning of these volumes, and as little of the rationalistic dogmatism which obtains throughout. In the above, for instance, special revelation is as distinctly denied as general revelation is dogmatically announced.

Miscellaneous.

London Sunday-School Choir.—A New Year's festival is arranged to be held at the Alexandra Palace on Wednesday next, in which nearly eighty London Sunday-schools will take part. A choir of 2,500 voices will give an evening concert, under the *bâton* of Mr. Luther Hinton, Mr. Horncastle accompanying on the organ and Mr. T. Harper playing the trumpet obbligato. There will be a doll show, and a prize distribution to the winners in a recent exhibition of articles by Sunday-scholars.

Death of Mr. James Hinton.—Many readers of this journal will hear with deep regret of the death, at St. Michael's, the Azores, at the age of fifty-five, of Mr. James Hinton. Mr. Hinton was the eldest son of the late John Howard Hinton, and a man of exceptional literary power, as any one reading "Man and His Dwelling Place" would know. His conversational power on philosophical subjects was extraordinary, and there are people who have compared him, in this respect, to Coleridge. Mr. Hinton was one of the most celebrated aurists in England, and published a standard work upon that branch of his profession. For many years he was a professor at Guy's Hospital. He resigned the profession some time since, and has since devoted himself mainly, we believe, to literary and philanthropic work.

The Temperance Public-House Experiment appears to be a marked success in Liverpool. The *Liverpool Mercury* describes the scene that may be witnessed at these rooms any day when the workmen take dinner:—"Every inch of available space from the base of the house to the topmost floor is occupied. If seats on the ordinary benches cannot be obtained the stairs and even the floors are used for the purpose. Hundreds of working men—some smoking, some eating their homely food, and others reading the daily journals, but all furnished with their mug of steaming hot coffee or cocoa—throng the place. The best evidence which can be afforded of the appreciation of this movement by working men is to be found in the returns furnished by the manager of the rooms, who says that the average daily sale is 260 gallons of cocoa, twenty gallons of coffee, about five gallons of tea, 500 halfpenny buns, 300 penny buns, 150 buttered scones, and a proportionate quantity of bread, butter, and cheese—the daily receipts averaging more than 16*l*. So great has been the success of this movement that already branches of the institution have been opened in Bridgewater-street, near the Queens' Dock, and also in the proximity of the Carrier's Dock; and the directors intends further enlarging the business by opening rooms in other parts of the town."

Nonconformist Burials in Churchyards.—Another illustration of the need of amendment in the burial law is reported. A few days since a child who had not been baptized died at Milford, in Surrey, where the only burial-ground is the churchyard. The father, who is a member of the Dissenting chapel in the village, applied to the rector of the parish for the interment of the body, but was told that though a grave might be dug for its reception, the burial service could not be read over it. The nearest cemetery is four miles away, and the expense of the funeral there would have been more than six times as much as in the parish graveyard. Under the circumstances application was made to the Rev. J. Marshall, Congregational minister in the neighbouring town of Godalming, to perform the ceremony. A spot was selected for the grave within a few feet of the wall which separates the churchyard at Milford from the public road. Here, on Friday last, the body was interred, Mr. Marshall standing just outside the boundary and conducting the service in the way usual among Nonconformists. Considerable irritation was created in the neighbourhood by the indignity arising from the existing state of the law, but it is needless to say the service was conducted with the simple decorum and solemnity befitting such an occasion.

Extraordinary Case.—A very extraordinary case has transpired this week, which leaves a respectable tradesman, one of our parish churchwardens, in prison, for what seems to us not only no offence, but an act done in furtherance of a great public improvement. We allude to the case of Mr. William Gilbert, of Pitt-street, one of the churchwardens of St. Augustine, who having carried out the wishes of the parish in concurrence with the town council and some public-spirited citizens in widening St. Augustine's-street by the removal of part of the churchyard, has brought upon himself a penalty which costs him his liberty. It seems that he committed sacrilege or desecration, and though not subjected to any of the terrible punishments which the ecclesiastical court has power to inflict on heretics, was sentenced to pay the costs of the suit, with which, morally, he was no more chargeable than the Norwich corporation, the parishioners of St. Augustine, or the public-spirited citizens aforesaid. At the moment we are writing, our unfortunate fellow-citizen lies immured in Norwich Gaol, suffering a great public wrong for having instrumentally rendered a signal public service. A few years ago St. Giles'-street, which in its former narrow state had been a source of great inconvenience and danger, was widened by a trifling reduction of the churchyard. None of the magnates of this wealthy parish were committed to the gaol which crowns their street, but ecclesiastical vengeance comes down upon one of the officers of the humbler parish: and, if the statement before us is correct, a still more invidious distinction is made in this case—the brother churchwarden, the colleague in the act of desecration and a Churchman, is let go, whilst the unfortunate subject of this notice, a Dissenter, has to suffer the pains and penalties which Archdeacon Hopper has invoked upon him. It is worthy of note, that the plan of the improvements was prepared by the city surveyor, who made a deviation to avoid interfering with the graves.—*Norfolk News.*

Christians in India.—The census returns show not quite 900,000 Christians in India, or less than one in 200 of the population; and even of these some 250,000 appear to be Europeans, or to have European blood in their veins. About three-fifths of the Christians in India are in Madras, where, in addition to those in the native States, they number about 534,000, approaching 2 per cent. of the population; 416,000 are Roman Catholics, and 118,000 are enrolled as Protestants. In Bombay there are 126,000 Christians, forming less than 1 per cent. of the population. Nearly 83,000 of these are returned as Roman Catholics (chiefly the Indo-Portuguese); about 19,000 are described simply as native converts, and 24,000 as Protestants, of whom four-fifths belong to the Church of England. In Bengal 90 000 persons are described as Christians, again less than one per cent. of the population. There are several missions in the neighbourhood of Calcutta, but only about 3,000 "native Christians" are returned in the city itself. In Mysore there are nearly 26,000 Christians, of whom 18,000 are "native"; nine-tenths are Roman Catholics. Of the 2,400 Christians in the little State of Coorg, there are 2,000 "native," and 1,900 of them are Roman Catholics. In Berar about 900 Christians are enumerated, but natives are not separated from Europeans or Eurasians. In British Burmah there are 52,000 Christians, or nearly two per cent. of the population. It is forty-five years since Rammohun Roy founded a society at Calcutta with the view of reclaiming Hindoos from idolatry and establishing a pure monotheism. In 1859 Keshub Chunder Sen was enrolled a member, and in 1866 he seceded from the original society, and formed a separate sect, called the Brahmo Somaj, or the Prathana Somaj, as the members call themselves in the Bombay Presidency, where 221 were enumerated. Very few persons returned themselves as Brahmos in Bengal, and only 92 in Calcutta, where there is said to be a considerable community of them. They are, however believed to have congregations in most of the districts. Speaking of the Presidency of Madras, the census report notices that the ancient rulers of Western India are believed to have encouraged settlements of Persians or Manichœans for centuries before the Portuguese established themselves on the coast, but under the rule of the latter the Syrian (or Nestorian) Church suffered great depression and persecution. Its disciples now flourish chiefly in Cochin and Travancore, and in the south of Malabar, where there are 43,673 "Nazaranies." There are about 3,700 Brahmin, and, perhaps, 3,000 Kshatriya Christians in Madras.

Gleanings.

The man who undertook to walk against Time has given up. But Time is still going ahead.

"Shure which is the entrance out?" asked an Irishman at a railway-station the other day.

On Christmas Day, the annual ceremony of serving up a prodigious boar's head on a silver salver was observed at Queen's College, Oxford.

What is mind? No matter. What is matter? Never mind. But what *is* mind? Oh! it's immaterial.

Peculating usually begins with speculating. It is the second stage of the same complaint, and usually proves fatal.

"Man," says Victor Hugo, "was the conundrum of the eighteenth century; woman is the conundrum of the nineteenth century. An American editor adds, "We can't guess her, but will never give her up. No, never."

There is difficulty in finding a jury when an Indian comes before Omaha Court. One of the panel being asked if he had any prejudice, replied, "No; only I've been chased by 'em, been in several battles with 'em, and would hang every jack of 'em at sight."—*American Paper.*

"I don't miss my church so much as you suppose," said a lady to her minister, who had called upon her during her illness; "for I make Betsy sit at the window as soon as the bells begin to chime, and tell me who are going to church and whether they have got anything new on."

A story is related in Tom Moore's "Diary" about John Kemble. He was performing one of his favourite parts at some country theatre, and was interrupted from time to time by the squalling of a child in the gallery, until at length, angered by this rival performance, Kemble walked with solemn steps to the front of the stage, and, addressing the audience in his most tragic tones, said, "Ladies and gentlemen—Unless the play is stopped the child cannot go on."

Outspoken. — "Doctor," said a waggish parishioner to a sound, yet somewhat dull preacher, "I think I must have a pew nearer the pulpit than where I now have it." "Why," said his minister, "can't you hear well where you are?" "Oh! yes," was the reply; "but that ain't it. The fact is, there are so many between me and the pulpit that by the time what you say gets back to where I am it is as flat as dishwater."

An English Christmas from a French Point of View.—According to the *Evenement*, a Paris paper, one of the most characteristic features of an English Christmas is the entertainment given to the small chimney-sweepers at midnight—an entertainment at which Her Majesty, the *Evenement* says, generally presides in person, and the expenses of which she invariably pays. The small chimney-sweepers go wild with delight, and the repast consists of York hams, city puddings, cakes and porter. This entertainment to the rising generation of chimney-sweepers strikes the *Evenement* as being in "the natural order of things"; for what, it says, can be more appropriate in a country where everything is black, and where even the trees need the brush of the chimney-sweeper, than to encourage those who have so important a part to play in the economy of English society?

A NEW BONNET.—Paris is going half-mad about a new bonnet that has just made its appearance in the World of Fashion. Some people call it *Bebe*, some call it Quaker, and some call it coal-scuttle. It is neither Quaker nor coal-scuttle, though it is a little of both. It has a soft full crown, shaped like a Highlander's cap, that is, sloping from the top down to the back of the neck, where it is drawn in and finished off with a curtain. The front brim is plain, and in shape a miniature coal-scuttle. The brim, however, does not yet hide the cheeks (whatever it may hereafter do) nor the eyes. The inside of the brim is lined with a lighter shade to the exterior colour of the bonnet. And, besides this lining, it is secondly lined round the edge with a row of plaited tulle crape lisse. Feathers trim the outside, and over the crown is passed a wide riband, which is brought forward and tied on one side. This riband is quite separate from the bonnet, and is put on after the bonnet is placed on the head, just as a sash is tied round the waist. The idea is new, and, therefore, very successful. In materials, the bonnet is generally composed of velvet for the outside, silk or satin, of a lighter shade, for the inside, tulle plaiting for cap within the brim, and silk riband across the crown and strings.

PUZZLED POETS.—Cottle, in his "Life of Coleridge," relates the following amusing incident:—"I led the horse to the stable, when a fresh perplexity arose. I removed the harness with difficulty; but after many strenuous attempts, I could not remove the collar. In despair, I called for assistance, when aid soon drew near. Mr. Wordsworth brought his ingenuity into exercise; but after several unsuccessful efforts, he relinquished the achievement as a thing altogether impracticable. Mr. Coleridge now tried his hand, but showed no more grooming skill than his predecessor; for, after twisting the poor horse's neck almost to strangulation and the great danger of his eyes, he gave up the useless task, pronouncing that the horse's head must have grown since the collar was put on; for he said it was a downright impossibility for such a huge *os frontis* to pass through so narrow a collar. Just at this instant a servant girl came near, and, understanding the cause of our consternation, 'La,' said she, 'you don't go about the work in right way. You should do like this'; when, turning the collar upside down, she slipped it off in a moment, to our great humiliation and wonderment, each satisfied afresh that there were heights of knowledge in the world to which we had not yet attained."

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BIRTHS.

SAVILLE.—Dec. 21, at Birmingham, the wife of Rev. Alfred T. Saville, London Missionary Society, of a son.

GODDARD.—Dec. 26, at Ipswich, the wife of Mr. D. Ford Goddard, prematurely, of a daughter.

MARRIAGES.

MAUDE—MABBS.—Dec. 18, at Hackney, by the Rev. W. J. Unwin, LL.D., William Maude, late of Birkenhead, to Sophia, second daughter of the late Mr. Robert Mabbs, of Islington.

NEWNES—HILLYARD.—Dec. 23, at the Congregational Church, Darlington, by the Rev. J. M. Newnes (father of the bridegroom), George Newnes, Manchester, to Priscilla Jenny, youngest daughter of the late Rev. James Hillyard, Leicester.

DEATHS.

HINTON.—Dec. 16, at St. Michaels, Azores, aged 54, James Hinton, M.R.C.S., late of Savile-row.

ECCLES.—Dec. 19, at The Elms, Lower Darwen, Lancashire, aged 37, Richard Eccles, jun., B.A., third son of Thomas Eccles, Darwen Bank, Torquay.

GODDARD.—Dec. 27, at Ipswich, the infant daughter of Mr. D. Ford Goddard.

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1. Hilgenfeld's Introduction to the New Testament.—II.; by Philip H. Wicksteed, M.A.—2. Dale on the Atonement; by John Gordon.—3. Methodism since Wesley.—II.; by William Binns.—4. Life of Bishop Gray; by C. Kegan Paul, M.A.—5. Hook's Laud; by Alexander Gordon, M.A.,—6. The Central Ideas of Semitic and of Aryan Faith; by F. R. Conder.—7. Summary of Ecclesiastical Events.—8. Notices of Books.—Note on Immortality and Religion.

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The success of this School for Thirty-five years arises from the fact that great attention is paid to subjects required in commercial life. Boys have excelled in good Writing, Arithmetic, French, Book-keeping, and Mercantile Correspondence, Pupils from this School, at the last Oxford and Cambridge Local Examinations, passed in honours in Religious Knowledge, Reading, Arithmetic, English History, Geography, and Shakespeare, Mathematics (Euclid and Algebra), French, and Latin. Terms, Twenty-two and Twenty-four guineas, according to age.

For views and prospectuses, apply to the Principals, Messrs. J. and J. W. MARSH.

References to Parents in all parts of England.

Messrs. J. and J. W. Marsh are assisted by seven resident English Masters, one French Master, and Two Lady Teachers.

CAVE HOUSE SCHOOL, UXBRIDGE.

Established 1820.

Principals—Messrs. HUNT and GAYFER.

Thorough moral and religious training, sound liberal education, and successful preparation for all Public Examinations guaranteed. Fees, Thirty-six Guineas.

TERM commenced THURSDAY, Sept. 16th.

NEW COLLEGE SCHOOL, ROMSEY, HAMPSHIRE.

Inclusive terms for Parlour Boarders, 50 Guineas per annum.

Principal—Rev. J. SHERRATT.

TETTENHALL COLLEGE, STAFFORDSHIRE.

HEAD MASTER—

ALEXANDER WAUGH YOUNG, Esq., M.A. (London), Gold Medalist in Classics, late Andrew's Scholar and First Prizeman in Higher Senior Mathematics of University College, London, Fellow of University College, London.

SECOND MASTER—

JAMES SHAW, Esq., B.A., (London), First in the First class in Classical Honours at both First and Second B.A. Examinations,

ASSISTED BY NINE OTHER MASTERS.

The College enjoys the following Scholarships:—

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Tenable for three years at the Oxford, Cambridge, or London Universities.

For Prospectus and information as to Scholarships, &c., apply to the Head Master, or to the Rev. Philip P. Rowe, M.A., Secretary, Tettenhall, near Wolverhampton.

WINTER TERM, from JAN. 16 to APRIL 15.

A large Swimming-bath is now provided on the college premises.

LAW LIFE ASSURANCE SOCIETY, FLEET STREET, LONDON.

Invested Assets on 31st Dec., 1874	£5,547,084
Income for the past year	512,730
Amount paid on Death to December last	10,228,346
Reversionary Bonus allotted for the five years ended 31st December last	662,104
Aggregate Reversionary Bonuses hitherto allotted	5,523,138

The expenses of management (including commissions) are under 4 per cent. on the annual income.

Attention is especially called to the new (revised and reduced) rates of premium recently adopted by the office.

The rates for young lives will be found materially lower than heretofore.

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"	"	"	12	"	1	0	10	"
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MASKELYNE and COOKE.—EGYPTIAN HALL.—Daily at 3 and 8 o'clock. Admission 5s., 3s., 2s., 1s.—In addition to the other novelties has recently been added the extraordinary feat of Mr. Maskelyne floating his own body over the heads of the audience in the middle of the hall, and as high as the lofty dome.—W. Morton, Manager.

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Which imparts a brilliancy and elasticity gratifying to the wearer.

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This marvellous preparation produces, in very few applications, a SOFT, WHITE HAND. 2s. 6d. jar, of all chemists and perfumers. None genuine unless labelled "Breidenbach Co.'s, 157B, New Bond-street." Sole address.

RELIEF FROM COUGH IN TEN MINUTES.

HAYMAN'S BALSAM OF HOREHOUND

Is the most certain and speedy remedy for all Disorders of the Chest and Lungs. In Asthma and Consumption, Bronchitis, Coughs, Influenza, Difficulty of Breathing, Spitting of Blood, Hooping Cough, Hoarseness, Loss of Voice, &c., this Balsam gives instantaneous relief, and if properly persevered with scarcely ever fails to effect a rapid cure. It has now been tried for many years, has an established reputation, and many thousands have been benefited by its use. It has a most pleasant taste.

IMPORTANT TESTIMONIAL.

Amport Firs, Andover, May 29th, 1869.

Sir,—I have for some years had your Balsam of Horehound for Mrs. B. Webster, and intended writing to tell you how much benefit she has derived. She was considered consumptive, but the Balsam has quite restored, and she is now quite strong. I have recommended you dozens of customers, and all have been pleased with it.—I am, yours, &c.,

Mr. Hayman, Chemist. H. B. WEBSTER.

Mr. Horrex, Chemist, Mildenhall, writes:—"One of my customers says your Balsam is worth sixpence a drop."

IN THE NURSERY

it is invaluable, as children are fond of it and take it eagerly. Immediately it is taken, coughing ceases, restlessness is gone, and refreshing sleep ensues. No lady who has ever tried it would ever afterwards be without it.

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Musical Instruments of all kinds. *Pianofortes,*

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These fine-toned Instruments are now manufactured in Germany. They possess a clear and distinct additional melody in the Treble, also a Sub-Bass or Pedal note in addition to the chords usually played. The Oak Instruments are specially toned and constructed for Places of Worship.

The new Organ Harmoniums (manufactured in Germany) possess a round Diapason quality of tone, the construction also is of the strongest and best materials. Prices from 10 guineas to 90 guineas. A liberal discount made on all instruments to Ministers, Chapels, Schools, &c., by

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November, 1874.

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Older Landed COGNAC, 20s., 30s., and 36s. per gallon.

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Good Sound CLARETS from 12s. to 42s. per dozen.

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The Marvellous Remedy for Coughs, Colds, Hoarseness Asthma, Bronchitis, Consumption, and all Chest Affections.

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Sold by all Chemists, in bottles, at 1s. 1½d., 2s. 9d., 4s. 6d., and 11s. each.

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PECTORINE cures the worst forms of Coughs and Colds.
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Prepared only by SMITH & CLARKE, Manufacturing Chemists, Park Street, Lincoln.

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The salutary effects of this Embrocation are so generally acknowledged, that many of the most eminent of the Faculty now recommend it as the only known safe and perfect cure, without restriction of diet or use of medicine.

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PURE MALT VINEGAR of uniform strength and flavour, in Imperial pint and quart bottles.

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FLUTES.—The NEW MODEL FLUTE (old fingering), for beauty and volume of tone unsurpassed, 3½ guineas and 7 guineas. Also Rudall and Co.'s Prize Medal Flutes, new and second-hand. A great variety of Second-hand Flutes of all fingerings, 1 guinea to 25 guineas. —At KEITH, PROWSE, and Co.'s Manufactory, 48, Cheapside.

MUSICAL BOXES by NICOLE FRERES.—KEITH, PROWSE, and Co. direct Importers, offer parties seeking really fine, well-toned instruments, a selection of more than 500 boxes, with all the recent improvements, from £4 to £250. Buyers are requested before purchasing to visit the new saloons, especially devoted to the sale of these enchanting instruments, which for quality have no equal.—Musical Box and Self-acting Instrument Depot, No. 48, Cheapside.— Barrel Pianofortes, 16, 18, and 90 guineas.

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JOHN BEALE and SONS beg to call attention to their 100 Guinea Organ, constructed with all the latest improvements, and of the highest class of workmanship, in handsome case with richly illuminated front pipes.

Estimates for larger instruments forwarded on application to

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Are paying special attention to the Furnishing of Churches, and invite applications for Samples and Estimates, and as T. B. and Son's Establishment is situated in the centre of the manufacturing district, they can offer many advantages in prices of goods, low rates of carriage, &c.

CROSBY'S BALSAMIC COUGH ELIXIR.

Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary Diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs, and thus increasing that debility which lies at the root of the malady, modern science points to CROSBY'S BALSAMIC COUGH ELIXIR as the true remedy.

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Dr. Rooke, Scarborough, author of the "Anti-Lancet," says:—"I have repeatedly observed how very rapidly and invariably it subdued Cough, Pain, and Irritation of the Chest in cases of Pulmonary Consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."

This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthma, Bronchitis, Consumption Coughs, Influenza, Night Sweats of Consumption, Quinsy, and all affections of the throat and chest.

Sold in bottles at 1s. 9d., 4s. 6d., and 11s. each, by all respectable chemists, and wholesale by Jas. M. Crosby, Chemist, Scarborough.

*** Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air Vessels," a copy of which can be had gratis of all Chemists.

DR. ROOKE'S ORIENTAL PILLS AND SOLAR ELIXIR.

These well-known family medicines have had a continually-increasing sale throughout the United Kingdom and the British Colonies since their first introduction in 1836, and are especially noted for their strengthening and restorative properties. Hence their invariable success in the relief and cure of Indigestion, Liver Complaints, Asthma and Bronchitis, Pulmonary Consumption, Rheumatism, Gout, Scrofula, General Debility, and all Diseases of the Nervous System whether arising from sedentary mode of life, unhealthy occupation, insalubrious climate, or other cause whatsoever.

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